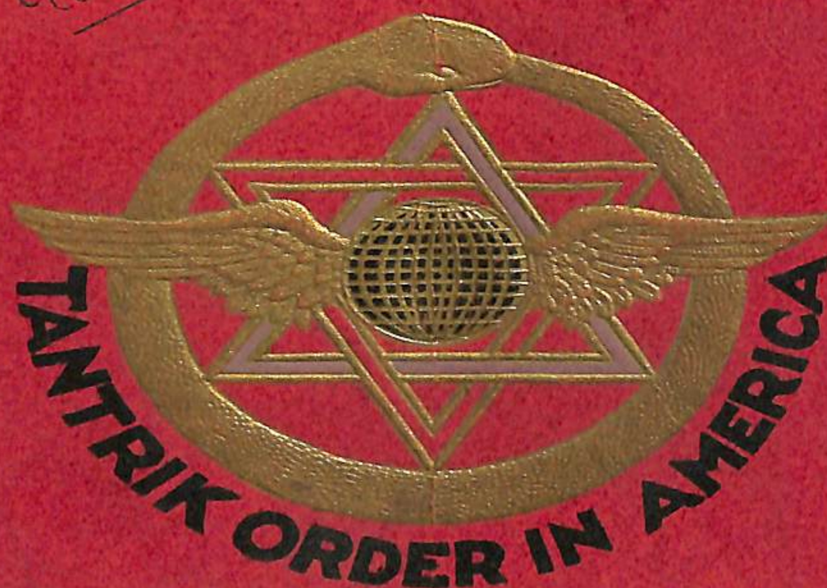
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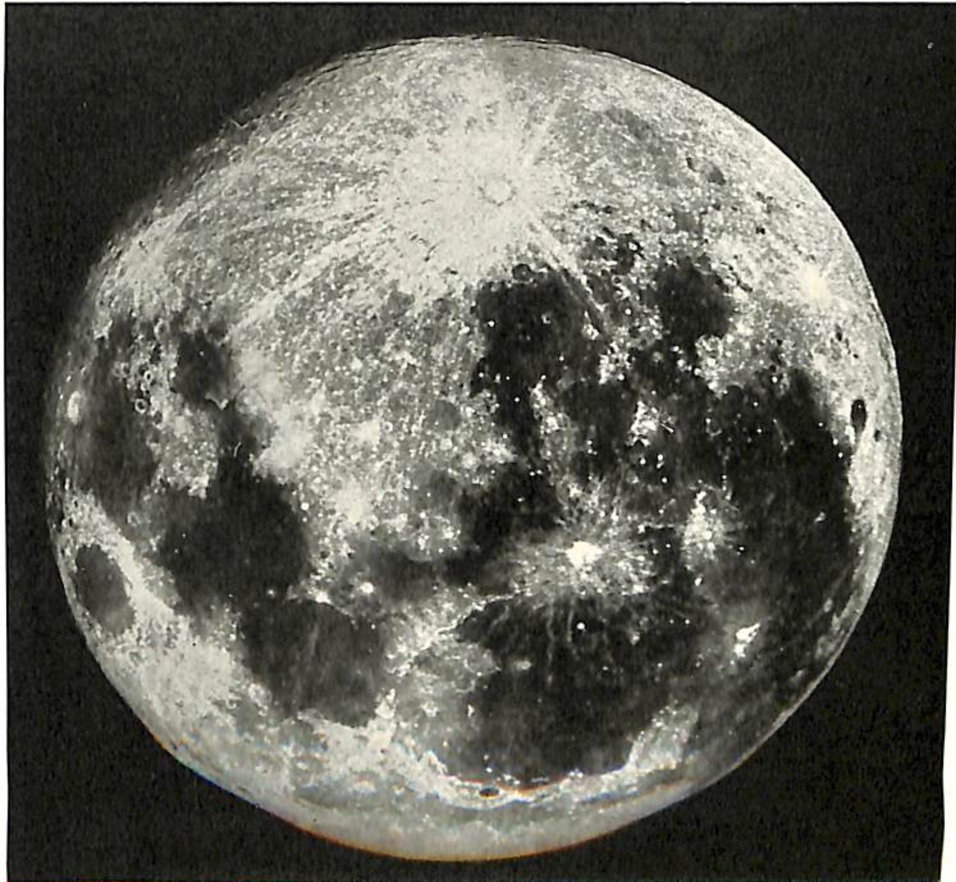
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Photographed by Pickering, of Harvard.

THE ABODE OF THE TANTRIK GOD, SIVA, (MAHADEVA), WITH THE SIDDHAS IN THE MOON.

Tantrik Order in America

IN RE FIFTH VEDA

THEORY AND PRACTICE OF TANTRA

Critical Analysis

A church, a temple, or a Kaba Stone,
Koran or Bible or a martyr's bone—
All these and more my heart can tolerate
Since my religion now is Love alone. —**Abu'l Ala.**

The external issue, Int. Jour. of the Tantrik Order, represents the whole of the Tantra, not any single aspect of it and preserves absolute neutrality with respect to the doctrines or dogmas taught by illegal, illegitimate, irregular, independent (the uninitiated who attempt practice of the Tantras, not of the Order) Tantriks to be found among the Brahmans in India. It is not lawful for any one to attempt to make it responsible as a Journal proper for his own views. The Tantra is bound to guarantee the illegitimates (in India only) their rights as neutrals, and the Journal is equally ready to publish expositions of the work of all sections but without committing itself to any one.

—**Robert E. Young**, Text Pub. Dir., T. O.

"There exist a large number of educated minds which take delight in the wisdom of the Ancients and in promoting the strange truths of the world's oldest religion; to them we are quite sure the demonstrated facts will play their part in the work along lines laid down by experienced men."

"If these writings even as much as arouse the imagination, and provoke thought, and inquiry, it will result in a new and broader perception of truth. To this end all educators are earnestly and zealously striving; and especially does the Tantra demand the attention of those who thirst after knowledge and are not deterred from seeking it by the fear of imaginary dangers. However for the adventurous students who run and read, the Tantra will prove of little interest, or value; and we trust it will not strike terror to the soul of the little ones, or disturb the simplicity of their faith. The revelations are not calculated to alarm the conscience of the simple-minded; it is a consolation to think they will not read them. The discovery of absolute truth is never of use to the crowd."

Whether the student purr like a kitten or roar like a lion, the Tantra will at least provoke him to silent and open disputation, compel him to a balancing of reason, and develop an independent judgment. Such a discipline is eminently wholesome as it prepares one for the affairs of life. —**F. E. Warwick.**

While engaged in collecting the evidence presented in this work of what has been written for and against the Tantriks, I owe all to my Teacher whose clearness of vision and power of analysis has made a contented student's life possible to me.—*Robert Emile Young.*

"These writings will finally enable the student to acquaint himself with a great variety of opinions on the Tantra, and to convey a more accurate judgment to those of lofty aspirations among the young and to men of cultivated minds among the old. So much has been written and said about devotees to this system that authoritative information concerning them is much in demand; the popular (therefore illegitimate) writers repeat old fables or invent new ones, and raise such a smoke around the 'mysteries' that the pure primeval Tantra has been maliciously falsified."

There is always sufficient bias and opposition to doctrines that are new or strange to us.

"Whosoever loves his own opinions, and fears to lose them; who looks with disfavor on new truths, should close this Journal; it is useless and dangerous for him; he will understand it badly, and it will vex him."

Accept nothing that is unreasonable; discard nothing as unreasonable without proper examination.—*Gotama (the Buddha)*.

"There is no possibility of establishing a relation between physics and ethics, but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality."

"If thou art attached to anything in the world more than to reason, truth, and justice; if thy Will be uncertain and fluctuating either in good, or evil; if logic alarm thee, if naked truth make thee blush, if thou are hurt when detected errors are assailed; condemn this work out of hand."

Believe that truth is on earth among those, who when they have the power of judgement, are governed by truth, and form right judgement. —**Jesus.**

"Hypocrisy is not holiness; conceit is not power; slyness is not wisdom. The art of deceiving, disputing, sophisticating, perverting, and misrepresenting truths, may be learned in schools; but the power to recognize and follow the truth cannot be conferred by academical degrees; it comes only from God. He who desires to know the truth must be able to see it; and not be satisfied with descriptions of it received from others. The highest power of the intellect, if it is not illuminated with love and intimacy with the Supreme Power, is only a high grade of animal intellect, and will perish in time; but the intellect animated by a love of the Supreme is the intellect of the angels, and will live in eternity."

In that which follows there are several facts concerning the fundamental principles of the Tantra which are commonly overlooked; when these facts are recognized and applied, they form the foundation stone for the most successful known means of training the human Soul, and the high authoritative source of the observations contained therein entitles them to serious attention of thoughtful students. Some will term this work the black art; even so, it is but natural; and if from the devil, we must keep in mind that he can have no power except that given him by God; and so, it will be from God after all. —**C. M. Tremayne.**

To understand this doctrine requires the use of both head and heart. "It is given to us at last to know, to grasp, to handle, and measure the forces through which it is claimed that God proceeded;" but the possibilities of nature are not limited by man's knowledge of them. Beginning on ground with which they are already familiar and working along the lines of least resistance, it is the Tantrik's aim to assist his fellowman in understanding Nature's laws, and bestow the necessary means of salvation upon those prepared to know. —**C. M. Tremayne.**

"What man wants today is the emancipation of his mind through compassion, enlightenment, science, and wisdom."

"Man has constantly seen phenomena which he could not, by himself, nor with the assistance of his fellow men, either reproduce or prevent. The fact of unseen powers superior to his strength and beyond his understanding is therefore forced upon his attention."

What knowledge is of most worth? The uniform reply is: Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—science. For the indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—science. For the discharge of parental function, the proper guidance is to be found only in science. For the interpretation of national life, past and present, the indispensable key is—science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—science. And for purposes of discipline—intellectual, moral, religious, the most efficient study is, once more—science.

—**Herbert Spencer.**

Tantriks devote their whole life energy to the fearless investigation of truth. Under the direction of what are considered to be the greatest teachers in the world, the Initiate undergoes a course of training which modifies his organization from a psychological, as well as a physiological point of view. If the imagination be diseased, it is with a sudden jerk, restored to its equilibrium.

—**Carl Grant Zollner.**

The method of the Tantrik is to test everything to its final analysis, and receive as truth nothing whose entity cannot be seen with absolute certainty. With this knowledge, Tantrik literature is presented to the public in the sincere belief that it will do good; in the hope that it will enable all to perceive and to feel more deeply certain things which, neglected, constitute the cause of lasting sorrow amongst those that should be happy. The Tantra itself, is very bold, but its boldness is its beauty; for it is the boldness of chastity, of a lofty and tender morality, for which we must drop pride and speak of things as they are. Religion in its higher sense, as every man sees it, is to him not only a rule of action by which he lives and progresses, but it formulates the rule by which he must die and pass into the mysterious realms of a future life. It is to the study and consideration of the most ancient and profound of religions that the attention of reverent and conscientious minds is invited. Those who are at liberty to develop themselves freely will seldom molest themselves about the opinions of others. Mystics and philosophers do not clash, but arrive at like conclusions by different routes and by the exercise of different faculties of mind. —**Carl Grant Zollner.**

That which the Tantriks worship most is pure intelligence. They do not accept any work written by man as a basis of their religion; yet they do accept with great respect and pleasure any religious truth contained in any book. Their one supreme purpose is that of absolute contentment, happiness, and knowledge; and this through proper culture;

To a man without experience, every great truth is not only hidden, but incredible.—*Edward Wayne Hathaway.*

"What does mankind in general know about the human mind, of what it is composed, its nature, and its sphere of action? How then are they able to judge of its bounds, its limits and capabilities?"

Nature is spiritual still, and the Tantrik calls upon you to once more enthrone God in His creation.

Experience keeps the best school; the modern school of Psychology does not combine enough practice with the theory of instruction. Instead of assembling in halls of learning, to be told a series of disconnected facts (the dry bones of knowledge), young men, with their careers before them, would do better with our system of teaching; to go out and serve an apprenticeship under a qualified master. It is the knowledge which assimilates that benefits a man, and knowledge is only assimilated by practice and experience.—*K. C. Bernard.*

To science a man-like being is possible, is imaginable, with multiplied senses, conscious of an immense number of new phenomena.

Those to whom sorrow is unknown have yet to learn of life.

the whole man, body, mind, and soul, must be developed and perfected; such is the psychological technique of Tantrik Yoga. —**M. W. Kibbe.**

"Ignorance is visited as sharply as wilful disobedience—incapacity meets with the the same punishment as crime. Nature's discipline is not even a word and a blow, and the blow first; but the blow without the word. It it left to you to find out why your ears are boxed." —**Huxley.**

Life according to Nature is the key note of Tantrik ethics. Are you a believer? The Tantra is the oldest religion in the world and is to be found in all sacred scriptures, and in literary records of the earliest denizens of the earth. Instead of fearing, it loves all philosophy, all sciences: it is a natural religion whose songs the running waters of the brook do sing; and in whispers low and sweet, the rustle of the leaves speak the witchery of its harmony. It pervades the heart of all doctrines, great and small. In unmistakable characters, its bible is writ upon the leaves in the forest, in the crevices of the rocks, and upon the crystals of ice and snow. We see its God in the eyes of the one we love, in the flowers, and in the clouds; and hear Him in the wind. Every smile, every tear reveals Him to us. Every phenomenon of nature, each in its benign influence or terrible consequences, points up to his infinite presence.
—**Kenneth Siebert Leighton.**

"Oh ye children of immortal bliss, listen to me; I have discovered the truth; I have found the path. Know ye your true Self, that knowledge will light you across the ocean of sin and death."

He who clearly and distinctly understands himself and his own emotions loves God; and that more, the more he understands himself and his own emotions. —**Spinoza.**

"It is not the Laws of Sacred Books nor the Creeds of men, but Nature's rulings, which constitute the final arbiter of every man's destiny."

Behold in tribulation the key that unlocks the mysteries of the Soul; the Initiate cannot speak to the heart of man, until he has himself drained to the dregs the bitter cup of life's miseries. If there is any one that knows the line of least resistance, when and how to act, and has one object in view it is a Tantrik. He, and he only, can satisfactorily explain the two paths of the Soul after death.
—**Henri Balassa Gavarni.**

"Revelation is two-fold, Vedic and Tantrik."
—**Kullukabhatta** in commenting on **Manu** II. I.

Give up the greed for storing wealth, O Fool! place in your mind a thirst for knowledge of the existent, satisfied with what each day brings forth. —**Sankara.**

"That which was or is designated Siva (supreme god of the Tantriks) was the earliest deity of the Ethiopian or Hamitic nations: his worship was most general and in the Bible was designated Baal. He bore different titles in the countries in which he was worshiped. In the Sanskrit language he was styled Maha Deva, or Supreme God, and after the Aryan conquest he was added to the Brahmanical Trimourti under the title of Siva. Other names are easily traced in the Hamitic languages; as Bala in Bel, the tutelar deity of Babylon; Deva Nahusha or Dionysus, of Arabia and Thrace; Iswara, or Osiris of Egypt. In western mythology he becomes more generally known through the Phoenicians. In Tyre he was Mel-karth, the Lord of the city; in Syria he was Adonis and Moloch; but all through Europe he is best known by the hero-name of Hercules."

To you, Messrs. Students of Nature, only the Tantra contains the pure system of primeval theology.—*Paschal Warren Tormes.*

In the translation of the Siva Sanhita (a Tantra translated into English for the exoteric world), Babu Sris Chandra Bosu has shown considerable diplomacy in keeping within reasonable bounds as to the explanation, by notes, of Tantrik rituals and technical symbols; the latter have a key which requires still another key. —**O. M. Bernard.**

Whoso studies this highly secret doctrine of Siva, the Reality, is delivered from all sins. He who knows this attains liberation.

—**Dakshinamurtiopanishad** of Black Yajur Veda.

Unless one be asked, one must not explain to anybody, nor must he answer a person who asks improperly; let the wise man, though he know the answer, behave among men as if he were an idiot.—*Manu,* 11. 110.

The Tantra is based on the worship of the Active Producing Principle (Prakriti) as manifested in the female energy (Sakti) of the Primordial male (Purusha or Siva). In this order the various forces of Nature, physical, physiological, moral, and intellectual, are deified under separate personalities, the presiding deities of which are grouped.

—**Waddell's** Lamaism, P. 129.

The Linga is one of the forms through which Siva has to be worshiped. It is a great mystery.

—Pandit, **K. Narayanswami Aiyer,** Translator of Vasudevamanana and Yoga-Vasishta.

Through association with the diverse objects of the world, the devotee should ever worship the Siva-Linga of blissful wisdom. —**The Yoga-Vasishta.**

My priests worship me in the sacrifice of true wisdom.—Siva.

Worship, my dear friend, the auspicious emblem of Siva (Linga) always within thy own heart, with various kinds of flowers made of conditioned and unconditioned concepts; flowers that are the multiform and beautifully colored lotuses, consisting of nerve centers such as Muladhara or the basic plexus, as also those of jasmines that shine brilliantly in the middle of them. —**Sivayogadipika,** Ch. 3. V. 4.

I take refuge forever with the teacher Sadasiva, the lord of the Yogins; who is of the form of Linga (emblem of Siva), the divine emblem; who is all-pervading; who is the

Tantriks have, as a presiding deity, Siva, the destroyer and subduer of Tama (darkness, ignorance).—*M. E. Kepler.*

one primordial Being that is the sole object of the Upanishads; who is of the nature of light; who is attainable by those that have firm renunciation, and who is situated in the ethereal region of the intellect.—**Sivayogadipika, V. 1.**

He who knows the Prasada Mantra, that was promulgated by the Fifth Veda (the Tantras), and which is the Supreme form of us both, he is himself Siva; this Mantra is present in all beings that breathe, from Siva to worm, and exists in states of expiration and inspiration.

—**The Kularnava, Ch. 3.**

The orgies of the Tantriks are held in honor of the goddess Durga (the inaccessible).—*Cen. Dict. and Cyclopedia, Vol. 9, P. 322.*

Tan-tra. Sans., from Tan- to believe, Hind. Sacred Lit. (Pl.)., Compositions, great in number and in some cases extensive, always assuming the form of a dialogue between Siva and his bride in one of her many forms, but chiefly as Uma and Parvati, in which the goddess asks her consort for directions how to perform ceremonies and with what prayers and incantations they should be accompanied. In giving her information, he warns her that it must on no account be divulged to the profane. The Saktas are great supporters of the Tantras. —**Encyclopedic Dictionary,** Vol. IV., 94.

Tantra:—From the Sanskrit tan, to believe, to have faith in; hence, literally, an instrument or means of faith, is the name of the sacred works of the worshipers of the female energy of the God Siva. —**International Cyclopedia, 1894.**

Patanjali, a Tantrik initiate, was a commentator but never a founder of yoga philosophy; the origin of this system has been in the keeping of the Tantriks for thousands of years.

The Saiva and Sakta Tantras teem with descriptions of the various practices of Yoga. In the former, prominence is given to the meditation of Siva or the Principle of Wisdom, and in the latter, to Sakti or the Principle of Energy. But the goal of Yoga according to both is the union of these two principles in man so as to merge the Sakti in Siva.

—**Brahmavadin,** P. 390, 1903.

This science of Sankara (Siva—Tantrik) should never be explained to an ordinary person, to an atheist, or to the faithless, ill-behaved or evil-minded person. It should be, after due examination, given to the high-souled ones, whose minds are purified with devotion to their Gurus. It should be taught for a year and a half.

—**Tejo-Bindu-Upanishad** of Krishna-Yajur-Veda.

Tantras,—name of certain Sanskrit books each of which has the form of a dialogue between Siva and his wife; are of more recent production than the Vedas.

—**Blockie's Modern Cyclopedia,** Vol. VIII, P. 204.

There is a great Universalism in the Tantrik doctrine and it can flourish in any country without Ganges, Hardwar, and the Himalayas; without Mecca, Medina, or Jerusalem; neither does it require a pilgrimage to Benares.—*P. Marcelin-Delmar.*

TANTRA:—"This religious system is by all odds the most extensive in myth and dogma, the most finished and consistent in theology, the most elaborate and dramatic in ceremony, and the richest and most poetical in symbolism of any cult in the world; it was probably the earliest in origin; has certainly been the most persistent in continuity;

and is claimed by its adherents to be, and thought by most scholars to be, the origin of all other systems."
—Religion and Worship, Ch. 1. P. 46. Phallic Worship by **Robert Allen Campbell,** 1887.

The elaborate and expensive ritual of the Tantriks is not gone through daily in its entirety. On ordinary days parts of it only are performed, the whole being prescribed on special occasions. **W. J. Wilkins** of the London Missionary Soc., Author of Modern Hinduism, etc., (Calcutta).

Aside from the bimonthly Lunar observances upon which the *Tantrashastras* are so strict, five *great Performances* will take place this year, and upon dates to accord with the eclipses of Feb. 8-9 (Lunar) and 23rd (Solar), July 21st (Solar), Aug. 4th (Lunar) and 19th (Solar)—5008*th y. of the Tantrik era (Kali Yuga.)*

The celebration of the religious rites of the Tantrik is indeed remarkable for all that human ingenuity can devise to render them splendid and imposing. Seeing their holy congregations and hearing the solemn and sonorous recitations of the Mantras by the Siddhas of this Sacred Order impress and exalt the mind in a measure never to be forgotten. **—Earl Loyd Ferguson.**

"There are twenty distinct acts in the elaborate ritual of the Tantra," and, "the Tantras declare that there are eighty thousand postures which their worshipers may assume during ceremony; the form being determined by the object in view at the time of the same.
—**Modern Hinduism,** P. 205, London, '87. **Wilkins.**

In the Sanskrit books and mantras we must look for the treasures that make human souls rich.
—**Alexander Wilder.** Introduction to **"India, What Can It Teach Us,"** P. 17. **(Müller).**

The efficacy of Tantrik Mantras is deemed to be all powerful; according to some Tantras the faith in these revelations of Siva is so great as to free a believer from the consequences of even the most atrocious sins.—*Sir Monier Williams.*

"This Tantrik science is the essence of the Vedas."
—Quoted authority, **Tripuratapini-Upanishad;** also Commentator on Ananda Lahari.

The metaphysical and subtle character of all the essential concepts of the Tantra, under whatever aspect they are manifested, and into whatever pattern they are interwoven, bear clear evidence of their origin.
—**Louis de la Vallee Poussin,** Professor at the Univ. of Ghent, Belgium.

The only ritual recognized by the Hindus is the books of law, the Vedas, the Tantras, and the Puranas.
—H. H. Wilson, M. A., F. R. S.

While the Vedantins oppose Kapila and his most eminent disciples they revere them as great Rishis, and dignify their works with the appellations of Tantra, as holy writings.
—**H. T. Colebrooke,** author of a Grammar and Dictionary of the Sanskrit Language, and Professor of Sanskrit at the Fort William College, Bengal.

"There is no knowledge equal to Sankhya (of Kapila), and no power equal to Yoga."

The Smriti called Tantra is the Sankhya Sastra as taught by Kapila. The Tantra was composed by a Rishi and is accepted by authoritative persons. Sacred Books of the East,

Thou shouldst not worship mere externals only; such are worshiped by the profane alone. One who worships in the seven Chakras is a follower of the Vedas; he, after death, will become a Mukta.—*Sanat Kumara (One of the Five Agamas).*

Tantriks are the commissioned maintainers of the Veda.—*P. Marcelin Delmar.*

Vol. XXXIV. P. 291. Vedanta Sutras with Sankara's Commentary. —Edit. by **Max Müller,** Oxford, '96.

Technically speaking, the term Vedanta never occurs in the older Upanishads, but only in the later ones.

—**Irven Bernard.**

"The Vedas, the Shastras, and the Puranas are clearly like a common woman (open to all); but this mystical Tantrik science is like a high-born woman (kept secluded)." Hence no one who has been initiated into the practices of the Tantriks can be persuaded to speak of them to the uninitiated.

—From the Sanskrit by **Sir Monier Williams,** Prof. of Sanskrit at East India College, Haileybury.

"Son of the Charm," means that you may be a member of the Sat Bhai—the Seven Brothers, which is Hindi and Tantrik. It is popularly supposed to be an extinct society, but I have written notes to show that it is still existent. Sat Bhai has many members.

—**Babu Hurree,** a character in Kipling's Kim, P. 290.

Tantriks trace back their origin through philosophical Brahmanism to the earliest conceptions foreshadowed in the Veda.

—**Sir Monier Williams,** Religious Thought and Life in India, P. 181.

The Tantriks consider the Tantras a Fifth Veda and attribute to them equal antiquity and superior authority.

—**Encyclopedic Dictionary,** 1902.

Tantras (from Tansu tan, to believe) are sacred writings which are said to have been composed by Siva. The Saiva (Tantrik) sect or degree, looks upon the Tantras as the Fifth-Veda, and attribute to them equal antiquity and superior authority. The date of the first composition is involved in considerable obscurity; some of the Tantras appear to have been written chiefly in Bengal, and in the Eastern districts of Hindustan. The Saktas (first degree, American div.) derive the principles of their sect, and their religious ceremonies wholly from the Tantras, and hence are called Tantriks.

—**Biblical, Theological, and Ecclesiastical Cyclopedia,** (Vol. 12, P. 864. Supplement C-Z, with addenda A-Z), **McClintock** and **Strong.**

Tantra,—(Sanskrit religious treatises teaching magical formulas for the worship of the gods and the attainment of superhuman power). They are also known as Agama, 'that which has come down' (also applied to the Brahmana portion of the Veda). Their authorship is sometimes ascribed to Dattatreya, but generally thought to have been revealed by Siva. They are said to number sixty-four without counting many works of a Tantrik character.

—**William Dwight Whitney**, Professor of Comparative Philology and Sanskrit in Yale University, **Century Dictionary and Cyclopedia**, Vol. IX. P. 978. 1903 Edition.

The Tantras deal almost exclusively with the practical side of the Aryan Religion. —**Gomat.**

The Tantras and the Vedas have classified and systematized the correspondence between sounds, colors, forms, symbols, figures, minerals, vegetables, animals, etc., and again between the cosmic and microcosmic principles or powers. A student initiated into the secret of said correspondences would, by a proper manipulation of the forces inherent in the sounds, etc., be able to create, preserve, destroy, obscure, and reconstruct almost anything in nature. It is upon these arts and sciences that the Ancient Aryans depended for the accomplishment of all worldly desires.

—Pandit, **C. Kotayya.**

"The Veda-science is the Tantrik science, so say the Rishis."

The fee for teaching it is one thousand panas, etc., etc.

—**Vasishtha Dharmasastra**, 24. 7.

The science and art of the projection of forms are the subjects treated in the Vedas and Tantras, and the key of the latter is only in possession of Initiates.

—Pandit, **C. Kotayya.**

This knowledge is the subtlest of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe. —**Sivagama.**

The only interpretation of the Hindu Scriptures is to be found in the Tantras. —Pandit, **R. A. Sastri.**

The adjustment of the Vedic texts used by the Brahmans of India is according to the Tantras or the Puranas.

—**Narendra Nath Dutt** (Vivekananda).

Tantras:—Professor Wilson thinks this system was founded on the worship of the female principle and the practice of Yoga, with the Mantras or mystic formulae of the Vedas.

—**Biblical, Theological and Ecclesiastical Cyclopedia**, Vol. 2. P. 864.

The Tantras would doubtless throw a flood of light on the Fourth or Atharva Veda.

—**Sir Monier-Monier Williams**, M. A., Ph. D., D. C. L., K C. I. E.

The Tantriks, indeed, claim respect for their books as a Fifth-Veda, and regard them with reverence equal to that given the Rig, Sama, Yajur, and Atharva Vedas. Thus, in the Saiva Tantras that deity is represented as saying, "The five seas issued from my five mouths. These five are known

That Society is the greatest wherein the highest truths become practical.—*Narendranath Dutt (Vivekananda).*

On the physical plane we see that forms of matter are produced by the combination, variation, and permutation of its particles, whether solid, liquid or gaseous. As the above functions imply motion or vibration, there can be no formation or form without movement. Motion is caused by the difference in the density of material particles, the solid being moved by the liquid and the liquid by the gaseous. A general proposition in physics is that a gross or dense substance is moved in, by, or through a subtle one.' The foregoing law applies to the highest (essence or matter) as well, and does not stop at ether.

—Pandit C. Kotayya.

The knowledge of what is meant by OM is the essence of all the Vedas.—*F. Max Müller.*

Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.—*Manu, Ch. 2, V. I.*

Instead of the Veda the Brahmans of the present day read the six systems of philosophy and the Tantra. Chips from German Workshop, P. 302.—*Max Müller.*

"In the Tantras all real information on the Mantras and their correlations is withheld from the books, being transmitted only from Guru to initiate."

About two hundred Tantras are recoverable in India today.—*Paul Marcelin-Delmar.*

as the paths to final liberation. There are many seas, but none equal to the upper one" (i. e. the Tantra, which came from the uppermost head).

—Modern Hinduism, P. 194, **W. J. Wilkins,** London.

The Tantras are called the Fifth Veda and constitute the bible of the Indian Saktas.

—**Sir Monier-Monier Williams,** M. A., Ph. D., K. C. I. E.

The bridge of thoughts and sighs that spans the whole history of the Aryan-World, has its first arch in the Veda.

—**Max Müller.**

The Tantras practically constitute the Fifth Veda.

—**Sir Monier-Monier Williams,** M. A., Ph. D., D. C. L.

The study of the Vedas will produce as great a revolution in the West as the Renaissance did during the Middle Ages. —*Schopenhauer.*

It is impossible to read the Vedas, or the many fine compositions in illustration of them, without believing that Pythagoras and Plato derived their sublime theories from the same foundation with the sages of India.

—**Sir William Jones,** K. C. I. E., Author of Commentaries on: "Asiatic poetry," "The Gods of Greece," "Italy," and "India;" "The Second Classic Book of the Chinese," "Musical Modes of the Hindus;" Translator of: "Speeches of Isaeus," "Nadir-Shah" (Persic), Gitagovinda," "Institutes of Manu" (Skt.), "Sakoontala" (Skt.), "Moallakat;" Author of "Persian Grammar;" Judge of the Supreme Court of Judicature, Fort William, Bengal; Linguist and Oriental Scholar; Author, Asiatic Researches; Founder, Asiatic Soc. of Bengal, **1784.**

What should be openly uttered by me of this speech? They secretly speak of that which is hidden.—*Rig Veda, Mandala,* 4.5.8.

"The symbols and rites of Tantrik celebrations are invested by the priests with mystical and occult significance, unintelligible to the masses and confided only to those who, after most severe trials of faith and endurance, are found worthy of initiation into the divine secrets. They are then made acquainted with the exalted and abstruse doctrines evolved by the priesthood for the simple worship of nature; doctrines that constitute wisdom of the most transcendent and spiritual character; grand and sublime in the loftiness of its teachings and ideality, and in the beauty of its poetic conceptions."

The religion and philosophy contained in the works of Sanskrit Literature is destined, sooner or later, to become the faith of the people; already we may perceive it shining through in the writings of the learned. —**Max Müller.**

The Panca Tantra was not written later than 580 A. D.; of this we are positive.—*M. Müller, in lecture before the University of Cambridge.*

The Panca-Tantra is still studied in the schools of India. It came into existence in the sixth century after Christ, and has been translated into all of the civilized languages of the world.

—P. 186, India and Her People. **Abhedananda,** Swami.

The Vedas and Tantras which embody the truths of occult sciences, are said to be esoteric (works intended to be

used as texts for the imparting of instruction) by initiated Gurus, who possess the key for their interpretation.

—Pandit, **C. Kotayya.**

This Yoga Shastra, now being declared by us, is a very secret doctrine, only to be revealed to a high souled, pious devotee throughout the three worlds.

—**Mahanirvana Tantra,** Ch. 1, v. 19.

He should protect his wife, educate his sons, maintain his kinsmen and friends, this is the ancient religion.

—**Mahanirvana Tantra,** Ch. VIII. 35.

"Let me pray Him alone, under the skies, where millions of stars proclaim His unparalleled power! Let me think of those unknown worlds, of which we begin to guess the movings and the rules! And now I ask you, men of narrow faith, do you earnestly believe that, in these billions of quadrillions of stars which dash through the ether quicker than electricity, your little sects, your miserable anthropomorphic conceptions of Divinity, your selfish hope of favors to yourself and hatred to your brethren; do you believe that all those pitiful, daily thoughts are taken into consideration? Do you suppose mankind has the monopoly of life in this wonderful cosmos, of which we cannot see the limit even in our boldest dreams with the most powerful imagination?"

Every man has the right to state his opinion; the world in synod has no right to enforce a dogma.

Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.

—**Max Müller.**

To a man possessed of a key to extract the esoteric significance of the Tantras, they lay bare the most precious gems ever obtainable; they are the essence of the Vedas.

—Pandit, **R. Ananthakrishna Sastri.**

The Tantras contain the essence of all the religions of the world.—*M. Josef Bernard.*

The Tantriks see force as the ruling principle in nature, and to the attainment of this they invariably direct themselves. The force of mind, of character, and of the inner self are the principal aims of their attainment. With the attainment of force they hope to rule, according to capacity, both the matter and the mind, to the extent mentioned in the Tantras, irrespective of any distance of time or place. For public opinion they care not. Fear, they have not. Uncleanliness and abomination, such as understood by the Hindus, are not to be found in their dictionaries; fastings and penance they laugh at; wine they require in moderate quantities to control the images of their minds, and woman to draw out their best nature at the time of Sadhana.

—Pandit, **K. Chakravarti.**

The book of nature supplies the basis of their religious faith.

I have known people of a brown skin whom I could look up to as my betters. *Lecture, 2. Before Candidates for Indian Civil Service (University of Cambridge.) Max Müller.*

Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by Greek philosophers, appears, in comparison with the abundant light and vigor of Oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noon-day sun, faltering and feeble, and ever ready to be extinguished.

Make use of the ability and experience of those around thee; and cultivate also men of worth, the foreign and distant, as well as the wisdom of ancient peoples.—*King Tu-hsi.*

—**Karl Wilhelm Friedrich von Schlegel,** Councilor of Legation, Austrian Embassy, Frankfort diet.

The Tantrik science is the essence of the Vedas.—*Quoted by authority of Triuratapini Upanishad, also commentator on Ananda Lahari.*

The Veda arouses me in the morning, it soothes me in the evening; I have trusted it with good intentions. People of the world may wonder what it is that keeps us faithful to the Veda, to the end. —**Max Müller.**

"O God deliver us from occupation with trifles, and show us the realities of things as they actually are. Withdraw the veil of heedlessness from our mental vision and cause everything to appear to us as it is. Suffer not the unreal to take the form of the real in our eyes, neither draw a veil of the unreal over the beauty of the real. Make these imaginary forms mirrors for the effulgences of thy beauty, not means to our illusion and withdrawal from thee; and cause these phantasms of our fancy to become a source of wisdom and insight, not an incentive to ignorance and blindness. Our deprivation and separation is wholly from ourselves; leave us not with ourselves, but grant us deliverance from ourselves and vouchsafe unto us, knowledge of Thyself."

The Tantras constitute the most mystical and most powerful portion of the Vedas. —**Gomat.**

There is an immense body of writings called the Tantras which are regarded (by those who follow them) as a Fifth-Veda, as ancient as the others and of superior authority.
—**H. Beveridge,** History of India, Vol. 2. P. 77.

Though Sanskrit has been studied for three generations the most ancient work of Sanskrit literature, the Rig Veda, is still a book of seven seals.—*Science of Language, Vol. 2, P. 578, Max Müller, '91.*

"The Mahabharata contains the philosophy and the mysteries of all the Vedas and the key to the latter is to be found only in the Tantras.—Pandit, **Narrainasawamy Iyer.**

To practice the Tantras, it is necessary to be a professed adept in ethics and philosophy.
—**Louis de la Vallee Poussin,** Member, Royal Asiatic Society, and Professor of Sanskrit Language and Literature in the University of Ghent, Belgium.

This divine science (Tantrik) excels all other sciences hitherto known to the world. —Pandit, **N. F. Bilimoria.**

Thou didst reveal the four Vedas and spread all the religions; thou didst establish also the rules of the various Castes and Orders—**The Maha Nirvana Tantra.** Ch. 1. V. 10.

Among Tantriks known to me in America are to be found some of the most thorough Oriental Scholars the world has ever produced.—*Khalil B. Khouri, Effendi. Seven years professor of Arabic Language and Literature, Alliance Israelite Universelle, and Lazarist's College, Damascus, Syria.*

The Tantriks are the accepted and acknowledged masters of the Vedas.
—Professor **Louis de la Vallee Poussin,** Member Royal Asiatic Society and Professor of Sanskrit Language and Literature at the University of Ghent, Belgium.

The Tantrik method is described in the Vedas as the path of the gods. —M. le Docteur **Jean Pierre Bernard.**

When we read with attention the poetical and philosophical monuments of the East, above all, those of India, which are beginning to spread in Europe, we discover there,

many a truth; and truths so profound and which make such a contrast with the meanness of the results at which the European genius has sometimes stooped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native-land of the highest philosophy.

—**Victor Cousin**, Professor of Philosophy, Faculty of letters, Paris; Councilor of State, Peer of France, '32; Minister of Public Instruction, '40; Member of Academy, Normal and Political Sciences.

Tantras consist of philosophical and religious treatises. **—Gomat.**

The history of philosophy in India is an abridgment of the philosophical history of the world. **—Max Müller.**

In the whole world there is no study so beneficial and so elevating as that of the philosophy of the Vedas. It has been the solace of my life, it will be the solace of my death.

—**Arthur Schopenhauer**, Ph. D., Univ. of Jena, Privat—Docent, Univ. of Berlin; Author of: Wisdom of Life, Counsels & Maxims, Art of Literature, Studies in Pessimism, Art of Controversy, The World as Will & Idea, Essays on Human Nature, Religion—A Dialogue and other Essays, On the Four-fold Root of the Principle of Sufficient Reason, Main Problem of Ethics, Parerga & Paralipomena, etc., etc.

If the words of Schopenhauer required any endorsement, I should willingly give it, as the result of my own experience during a long life devoted to the study of many philosophies and many religions. If philosophy is meant to be a preparation for a happy death, I know of no better preparation for it than the philosophy of the Vedas. The more we go back, the more we examine into the germs of any religion, the purer I believe we shall find the conceptions of the deity. **—Max Müller.**

No one can read the Veda and its commentaries without feeling a richer and a wiser man. **—Max Müller.**

"It cannot be denied that the early Indians possessed a knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear, and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God."

The observers of the curious Tantrik rites in the East have no quarrels with their brother religionists; their customs being peace and toleration, but in the West where peace is supposed to be the key note of the popular religion we find discord manifested in variable degrees.

—A review in the Pioneer of "British Religion," by **Shaw.**

Nyaya—of Gotama—
Sankhya—of Kapila
Vaiseshika—of Kanada
Yoga—of Patanjali
Purva-Mimansa—of Jamini
Vedanta—of Vyasa

The six accessories of the Veda are, first: the science of pronunciation; second, the book of ritual; third, grammar; fourth, derivation; fifth, prosody; and sixth, astronomy.

Oh Goddess! having extracted the *essence* of the Vedas, the Tantras, I reveal it unto thee.—*Maha Nirvana Tantra.*

The Tantras furnish the only key to the Vedas and the Avesta.—*Armand Marquis Persoin.*

There is not a forest without its significance, not a highway nor a by-way which does not present analogies with the labyrinth of human thought. What man, whose mind is cultivated or whose heart has suffered, ever walked in a forest that the forest did not speak to him. Insensibly there arises a voice, either consoling or terrible, and often consoling and terrible. If the cause of the grave and mysterious sensation which then seizes him be sought, it will be found, I think, in the sublime spectacle of creatures obeying the destinies to which they are immutably subjected. Sooner or later, an overwhelming sentiment of the permanence of nature fills the heart, and the thought turns irresistibly to God.—*Honore de Balzac.*

"The Tantriks deny the possibility of supernature on the ground that the word is a contradiction in terms. The Tantra is a science of life, it is the knowledge of how to do the right thing at the right time and in the right place. It is a very practical science, not something vague and supernatural, as is frequently supposed."

The Tantra may be defined as a Kathenotheistic religion; it is ethical, scientific, and philosophical, and grants admission to those found worthy of the abode of happiness. The devotees of the Tantra act, not from compulsion, but from freedom and understanding, and look forward to the time, in coming generations, when every house shall be a temple, every heart an altar, and every human being a priest.—*C. D. Frowde.*

I do believe that not to know what a study of the Veda has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding, and living, is a misfortune. The Veda is the most sublime of all philosophies and the most comforting of all religions.

—**Max Frederick Müller**, M. A., Ph. D., Deputy Taylorian Professor of Modern European Languages, '50; Chair of Comparative Philology, '68; Fellow of the Royal Academy, Munich; Curator of Bodleian Library, '56; Life Fellowship, All Souls College; First President of the English Goethe Society; President of International Congress of Orientalists; London, '92; Knight of the Prussian order 'Pour le mérite'; Knight of the Corona d'Italia; Privy Councillor in this country: received Northern Star (first class) from King of Sweden, and subsequently the grand cordon; was decorated with the French Legion of Honor, the Bavarian Maximilian, the German Albert the Bear, and the Turkish Medjidieh; Honorary Doctor, Berlin, Bologna, Budapest, Cambridge, Dublin, Edinburgh, Princeton; Foreign Associate of the Institute of France, of the Reale Accademia dei Lincei at Rome, of the Royal Berlin, Sardinian, Bavarian, Hungarian, and Irish Academies, of the Imperial Academy of Vienna, of the Royal Society of Upsala, and of the American Philosophical Society; Corresponding Member of the Royal Academy of Lisbon, and the Royal Society of Gottingen; An Honorary Member of the Royal Asiatic Society of Great Britain and Ireland, of the German Oriental Society, and of more than twenty other important learned societies.

"The social law which allows every man to choose his own companion can be extended perhaps to the selection of his religion."

Tantrik:—a scholar, a philosopher; a follower of the mystical system of the Tantra.

—**Sanskrit-English Dictionary** (Oxford), P. 369.

The Tantrik has but one spiritual object; the union with the Deity. Among the objects temporal, the Tantriks enumerate the acquisition of certain extraordinary powers, which would be best described by a translation of the text on the subject of Siddhi; this latter word literally meaning success. When a devotee acquires Siddhi, he knows according to the text:—(a) that he can get his wishes without trouble; (b) that he can save a dying man; (c) that he can know another's mind; (d) that he can enter a place unseen; (e) that he can move up to ether and converse with ethereal beings; (f) that he can see the pores of the earth; (g) that he can have knowledge of earthly things; (h) that

he can live long, have riches, fame, and can show many wonderful things; (i) that he can cure illness and remove poison at sight; (j) that he can get all sorts of knowledge and fascinate others; (k) that he can leave off thirst for all enjoyments, and can see with equal eyes in all: these together with acquisition of elephants, titles, decorations, favor of Kings, and his relations, are the characteristics of base Siddhi. The best Siddhi is when a man becomes Siva-like.
—Pandit, **K. Chakravarti.**

To become a Tantrik, three things are necessary:—(1) satisfactory evidence of personal merit, sincerity, and trustworthiness given to any licentiate of the Tantra; (2) application made in writing (special form-blanks being used for the purpose), and accompanied by one-fifth of the initiatory fee; (3) presentation of oneself for examination of both mind and body (the physical examination being inclusive of blood and urinalysis). If accepted, the Student-Initiate is placed under a tutor and guide whence he will proceed in the manner prescribed by his preceptor. —**P. T. Martini.**

The Panca-Tantra was distinctly intended for the education of princes.—**M. Müller.** Autobiography, P. 51, 1901.

The Tantras are not rich in dogmatic expositions or discussions. For the masters as for the Adepts of Magic, the chief business is the description of the Mandalas, the panegyric of the Siddhis, the drawing of pharmaceutical recipes and dharanis. Only a small space is given to theory. Of course certain principles are apparent in the foreground,—the thesis of the three secrets of the body, of the voice, and of the thought, dominate the Samaja-Tantra and furnish a convenient framework for the ritual.
—Professor **Louis de la Vallee Poussin,** Member Royal Asiatic Society.

In mild patience, divine forgiveness, subtlety of intellect, and in cosmopolitan sympathy,—in short, in nobleness of head and heart, a Tantrik has never been surpassed; and he has long since learned that any labor which makes a person better acquainted with himself or his fellowman is not wasted. —**Armand Marquis Persoin.**

Tantriks take pleasure in every intellectual pursuit. Philosophy, in all of her various ramifications, is their especial delight. —**Henri Balassa Gavarni.**

"Tantrik worshipers are numerous even in these modern times and include many who are honored for their exceptional purity, admired for their superior intelligence, and revered for their philanthropic lives."

There are fifty-four million Tantrik worshipers in Bengal alone. Modern Hinduism, P. 91, 1887. London.
—**W. J. Wilkins** of London Missionary Society. Author of Hindu Mythology, Vedic and Puranic.

The study of the Vedas and the Upanishads becomes merely a matter of intellectual exercise when not accompanied by practical application (yoga), and this latter constitutes a perfectly well recognized system of physical, mental, and psychic training, out of which the states of consciousness referred to throughout Vedic literature can be realized by the devotee.—*S. E. Gopalacharlu.*

The Tantra treats of the law of cause and effect on all planes; the survival of the fittest; the doctrine of natural selection. By this method alone must we progress from a lower to a higher stage of development; along this route, and no other, must we find God.—*Cecil I. Bernard.*

There are in India, alone, one hundred and eighty-one million (seventy-five per cent of all Hindus) Tantrik worshipers.—*H. Hayman Wilson, of the London Missionary Soc.; Sec., Asiatic Soc., Bengal; Librarian to East-India House; Professor of Sanskrit, Oxford; Author of "Sanskrit-English Dictionary," "Select Specimens of the Theatre of the Hindus," "History of British India," "Sanskrit Grammar," "Essays on Sanskrit Literature," etc., Translator of "Meghaduta," "Vishnu Purana," etc. (In Essays on the Religion of the Hindus, Vol. I., P. 240, Trubner and Co., Lond.)*

The first of the six philosophical systems of Ancient India.

By the three D's the Tantriks understand: 1—(control, master, subdue); 2—(renunciation, charity); 3—(sympathy, compassion).

Oriental Scholars have given up in their hopeless attempts to decipher these works, having reached the inevitable conclusion that the mystic terminology of the Tantras remains with the Initiated.—*Armand Marquis Persoin.*

In India, alone, the followers of the Tantra may be reckoned by the hundreds of thousands. The life of many an Indo-Aryan from birth to the burning grounds is that of an eternal bondage to the ordinances of the Tantra. This was so in 400, A. D., and exactly the same conditions prevail today after a lapse of fifteen hundred years.

—**Rajendralala Mitra,** LL. D., Commander, Indian Empire, (Indo-Aryans or Ancient and Medieval History, Vol. 1, P. 404, London, '81).

The left hand cult, as it is called (Vamacharins or 3rd deg. Tantriks, Am. div.), cannot be traced back much farther than two thousand years; but such Androgynous deities as Sakti (the female side of the All-God), the mystical representative of Passion in whose honor rites of modern India are held, are as old as the Vedas, at least. Obvious causes have tended, as in Greece, to make the worship of Passion more popular than that of other abstractions.

—**E. Washburn Hopkins,** M. A., Ph. D., Professor of Sanskrit in Yale University. India, Old and New, P. 110, 1901. Yale Bicentennial Publications.

A Tantrik has a subtle, strong, and cultured intellect, fine imagination, and a heart passionate for truth. He pays great reverence to all things manly, simple, and true.

—**Kenneth Siebert Leighton.**

The Tantrik assembly know the world to be a great initiation chamber. —**Sydney Neil Ercolani.**

Tantriks and the records of their literature are to be found mentioned in the Sutasamhita, which was written at least as early as the third century after Christ.

—**K. C. Bernard.**

The Tantrik literature is at once extensive and profound, because many Tantras are incorporated in the Puranas; their formulae, and the gestures and contortions of limbs they prescribe, are to be found in all religious rites. They are tacked to the sacrifices and rites developed in the second period of the Vedic Polity.

—Vicissitudes of Aryan Civilization in India. P. 473. (Bombay, 1880), **M. M. Kunte,** B. A.,Head Master, Poona High School.

The Tantras, playing as they do such an important part in Indian religion, should be carefully studied by all students of such religion as no consistent theory of the formation and growth of the Aryan religion can be worked out until these writings are seriously taken up. They have been hitherto avoided by modern Indian and Western scholars alike, because of the difficulty of the subject. When, as now, more difficult questions relating to subjects of Vedic religion are being pressed forward and the existence of eso-

tericism in such, in whatever form, is once maintained, their study becomes a matter of serious necessity.
—**S. E. Gopalacharlu,** Vaishnava Brahman, Vadagalai Class, Sect of Sri Sampradayis.

It is pitiful indeed to watch exoteric Oriental scholars in their attempt to illuminate the darkness of Tantrik literature. The best of such intellects are too much limited in their capacity to comprehend the intricate maze of nature's web. Indeed the education of some has been so classical that their learning has driven out all their common sense. And at best the independent student and scientist may note effects resulting from causes, but he knows not the laws of nature and is but a simple rustic watching a slight-of-hand performer. —**Clyde Jean Bernard.**

On the inside, or among Initiates, Tantriks employ Nature's universal symbolism instead of the technicalities of language.—*Calvin Bruce Inwood.*

The religion of the Upanishads gave place to the religion of the Tantras. —**Gomat.**

Tantra, n. anything continuous, regular, lasting, firm, constant, prevalent, or essential; series, foundation, basis, regular order, chief-part, main point; rule, authority, science; mystic works, magical formulas; means, expedient, stratagem; medicine, esp. a specific.
—Sanskrit-English Dict. P. 197, **(Strassburg) Carl Cappeller,** Professor at the University of Jena.

The Tantras constitute the life and soul of Modern Hinduism.—*Rajendra Lala Mitra, L.L. D., C. I. E., Author of Ancient and Medieval History, etc.*

The Tantrik Order divides the world into seven groups or provinces and over each such division is placed an executive who has immediate and absolute charge of the government of affairs in his allotted territory. —**J. M. Yosada.**

"The Tantrik order was introduced into China from Ceylon about 720, A. D., by Vajrawti."

"The founder of the Tantrik school (Mahayana; in Tamil works, Mahayanikan) at Ceylon was Asanga."

(The Am. Div. of the Tantrik Order exempts the candidate from the Fabian policy and all new and full moon regulations. A Tantrik who has made himself known to one interested, will not only immediately put the applicant in communication with the Keeper of Records, Martin Jessel Knight, care of Tantrik Press, N. Y., but will present him to the local authorities as well. Such procedure enables the Inquirer to guard against interlopers and strangers to the Society, whose purpose must necessarily be alien to the welfare of the Student desirous of Tantrik training).

The Tantra as taught and practiced in America is as high and perfect as ever existed, and its devotees hold first rank with those from the jungles of India or any other part of the inhabited globe today.—*Carl Grant Zollner.*

Tantrik Temples are elliptical or circular in shape, and have one, three, five or seven outer walls; the towers are two in number with various stories.
—M. le Docteur **Jean Pierre Bernard.**

The Tantra is the leading dogma of Hindu Religion.
—**John Newton,** M. R. C. S. E., Ancient Pagan and Modern Christian Symbolism, P. 116. (Inman) N. Y.

Tantriks in India are classified according to their behavior as follows: Saktas, Kaulas, Vamacharins, Dakshinacharins, Dibyacharins, Pasvacharins, Viracharins and, lastly, Vajracharins. In America and other provinces these are variously known as degrees to be taken in their numerical order until the seventh is reached, after which nothing remains save the Vajrachari degree which constitutes material reserved for the priesthood alone.—*Earl Loyd Ferguson.*

The TANTRA grows in the hearts of those that know Brahma, and there exists not upon earth a system that can better assist you in your course through the maze and web of the phenomenal world, wherein the many fools in nature are wise in books.

—*Edmund Wade Gillmore.*

It is the presumption that delusion is wilfully practiced on mankind by the Divine personage; for this reason, 'tis said, the Tantras are revealed.

—M. le Docteur **Jean Pierre Bernard.**

In examining the Tantras, one cannot help being impressed with the intelligence and comprehensiveness with which the early Tantriks, as students of nature, trace the universe to one abstract force, and expand the same again to countless phases of life, intelligence, and matter.

—Pandit, **K. Chakravarti.**

The Tantras and the Puranas constitute the New Testament of the Hindus.

—**Jogendra Nath Bhattacharya,** M. A., LL, D., President of of the College of Pandits, Calcutta.

The Tantras form a branch of literature highly esteemed, though at present much neglected.

—**E. B. Cowell,** Professor at the Presidency College, Calcutta; Sometime Professor of Sanskrit, University of Cambridge. Miscellaneous Essays. Pp. 8 & 15. New Edition.

The catalogue of works as given by Patanjali (writing 168 B. C.) in his Mahabhashya distinctively discovers the influence of the Tantra upon them.

—Vicissitudes of Aryan Civilization in India, P. 474. (Bombay, 1880). By **M. M. Kunte,** Head Master of Poona High School, Bombay Prov., India.

The Tantras relate to seven matters, five only of which can be given here; creation, destruction of the world, worship of the gods, attainment of all objects and magical powers; the four methods of attaining to union of the soul with the Supreme Spirit. —**Clyde Jean Bernard.**

Properly a Tantra ought to treat of five subjects, viz.:—first, the creation; second, destruction of the world; third, the worship of the gods; fourth, the attainment of all objects, especially of six superhuman faculties; fifth, the four modes of union with the Supreme Spirit. A great variety of other subjects, however, are introduced.

—**Sir Monier-Monier Williams,** K. C. I. E., Mem. Oriental and Philosophical Societies of America.

The Aryan system of medicine and surgery is almost in its entirety, to be found in the Lalya (on surgery), Lalakya, Chikitsha Bhut Bidya, and Kowmar Bhritya Tantras.

—M. le Docteur **Jean Pierre Bernard.**

Tantras are the Smrtis (remembered, handed down, taught, tradition, etc.) It comes from the root "tan," "to spread or to expand." Tantras are books which treat of creation, mystic mantras, and their determination, the description of the Devas and their temples, the description of sacred pilgrimages, the duties of various Ashrams or stages

of life, the characteristics of the Brahmans and of various elements, the rise of various learned men, the birth of gods, trees, etc., the description of celestial bodies, narration of various fables, description of treasures, and determination of religious vows and services, narration of purity and impurity, description of various kinds of hells, the hints about secret assemblies, the characteristics of men and women, the duties of Kings, and the duties proper for various Yugas, and civil law, as well as transcendental philosophy.
—(Vachaspatyam) **Sris Chandra Vasu,** B. A. (Benares).

The Tantra is a very important class of Sanskrit literature of which only the veriest fragments are now extant. It seems to have dealt with many departments of physical science, especially in their bearing on Yoga practice.
—**Bhagavan Das,** M. A., Author of "Science of the Emotions," '04. (Adhyatma-Vidya, P. 160.)

Tantra; n. (E. Ind.) rule; ritual; class of religious treatises on the numerous magical functions known to Hinduism. The chief peculiarity of the Tantras is the prominence given to the female energy of the deity, Sakti. There are five requisites for Tantrik worship, namely: wine, flesh, fish, mystic gesticulations, and sexual intercourse.
—**Standard Dictionary,** '95.

The completeness of the Tantras is shown in the fact of there being 3,700,000 verses treating of mantras alone.
—**Sir Monier Williams.**

The Tantras either set aside all the ceremonies of the Vedas or prescribe them in other forms; in certain cases they dispense with all ceremonies, assuring men that it is sufficient for a person to receive the initiatory incantation from his religious guide.
—**Ward's View of the Hindus,** Vol. 4. P. 365.

Tantra,-Skt., religious treatises teaching magical formulas for the worship of the gods and the attainment of superhuman power. They are also known as Agama 'that which has come down' (also applied to the Brahmana portion of the Vedas.) Their authorship is sometimes ascribed to Dattatreya, but generally thought to have been revealed by Siva. They are said to number sixty-four, without counting many works of a Tantrik character.
—**Century Dictionary and Cyclopedia** (1903 Edit.) Vol. 9, P. 978, **William Dwight Whitney,** Ph. D., LL.D., Professor of Sanskrit, Yale University.

In the Tantras is the statement that the Mantras are seventy million in number.
—**Williams,** Brahmanism, P. 199.

"The Tantras deal with good, bad and indifferent, and it is a part of such works to explain cosmic processes and cosmic laws; this they do by employing a number of mathe-

TANTRA—fundamental doctrine, *Gloss of Sanskrit Reader (Lanmann) P. 162.*

Drink, Indra, drink! O hero, drink the Soma!
By the fiery juice may thou be set afire,
By a full paunch be strengthened in desire!
Be the well-brewed stuff thy comfort!
—*Rig Veda,* 11. 1.

The Tantras constitute the Fifth Veda.
—*Sir Monier Williams, Author of Brahminism and Hinduism, or Religious thought and life in India as based on the Veda; Indian Wisdom, Modern India and the Indians, Buddhism, Sanskrit and Hindustani Grammars; also Translator of the Sanskrit dramas, Sakuntala and Vikramorvasi; and Editor of Sanskrit-English and English-Sanskrit Dictionaries.*

One of the misfortunes to which great minds are subjected is, that they are forced to understand all things; vices as well as virtues.—*Honore de Balzac.*

matical symbols in which the point, the circle, the triangle, the square, and the like, play a very important part. The triangle is called the Yoni; the point, the Linga; and the well known Linga which is an emblem of Siva, the Vedic Rudra, worshiped all over India, is a Tantrik symbol of spirit in inseparable union with matter (The Yoni in which the Linga is always placed or fixed for purpose of differentiation into the Universe and its forms. In this sense it is not different from the Egyptian Tau or the Christian cross").

Tantra, Sans. To prepare the way, to perform in regular succession, as system, a totality, order, indispensable provision, essence, principle, science, independent, diamond like, hard.—*Sanskrit-English Dictionary, Benfey.*

I am informed that the Tantras collectively are noticed in very ancient compositions; but, as they are very numerous, they must have been composed at different periods; it may be presumed that the Rudra-yamala is among the most ancient, since it is named in the Durga-Mahattwa where the principal Tantras are enumerated as follows: Kali-Tantra, Mundamala, Tara, Nirvana-Tantra, Sarva-saran, Bira-Tantra, Lingarchana, Bhuta-Tantra, Uddesana and Kalika-kalpa, Bhairavi-Tantra, Bhairavi-kalpa, Todålå, Matribhe-danaka, Maya-Tantra, Bireswara, Viswasara, Samäjä-Tantra, Brahmayamala-Tantra, Rudrayamala-Tantra, Sunkuyamala-Tantra, Gayatri-Tantra, Kalikakula-sarvaswa, Kularnava, Yogini-Tantra, and the Tantra Mahishamardini. "These are universally known, O Bharavi, greatest of souls! And many are the Tantras uttered by Sambhu."

—Enumeration of Indian Classes from the **Asiatic Researches,** Vol. V. Pp. 53-67, Calcutta, 1798.

The Upanishads teach us how it is that the philosophy of Tantra-Yoga, of which the structure of the human frame forms a part, is blended with the science of religion.—*Rama Prasad, M. A.*

Yajnavalkya is considered by some to be the promulgator of the advanced Yoga system of worship, the religion of the Tantras. For a full representation of the various elements which compose the practices taught in the first steps we have to look to the teachings of the Post-Vedic writers.

—**Hirendra Nath Sinha.**

The Yogis and Tantriks are followers of the left hand path, Vamamarga.

—**H. Dharmapala,** Gen. Sec. Maha-Bodhi Sangha, and Representative of the Southern Buddhists at the World's Parliament of Religions, Chicago.

A considerable portion of the Agni Purana is appropriated to instructions for the performance of religious ceremonies, many of which belong to the Tantrik ritual, and are, apparently, transcribed from the principal authorities of that system.

—**Professor H. Hayman Wilson,** Member of the National Institute of France and Fellow of the Royal Society.

Religion would not lose by the dissolution of superstition.

It is with the Non-Buddhistic School, which with its charlatanism, imposition, and quackery, contributed to the decline of Buddhism in India, that the theosophists claim kinship. Its so-called "Esoteric Buddhism" would better be termed **exoteric,** as Professor C. Bendall of the Royal

Asiatic Society has suggested to me; **for it is foreign to the very principles of the Lord Buddha.** Nor do the Lamas know anything of the Mahatmas ("Koot Hoomi"), etc., etc., which the theosophists would place in Tibet.
—**L. Austin Waddell,** M. B., Fellow of the Linnean Soc.; F. Member of the Royal Asiatic Society; Anthropological Institute, etc., Surgeon Major, H. M. Bengal Army. (Buddhism in Tibet, London, '95.)

Koot Hoomi (alias Lai Sing) is a Hindoo student of Madras.

Koot Hoomi is the name of the **invisible spirit** from whom the late Mme. Blavatsky professed to have derived her inspiration. The Koot Hoomis are almost indispensable in the beginning of the career of one who would be a prophet. Pp. 352 and 590. Hindu Castes and Sects.
—**Jogendra Nath Bhattacharya,** M. A., D. L., Pres. College of Pandits, Nadiya; Author of Commentaries on Hindu Law, Vyavastha Kalpadruma, Calcutta, '96.

The term theosophia, well known among early Christian thinkers, has of late been so greatly misappropriated that it is high time to restore it to its proper function. It should be known once for all that one may call oneself a theosophist without **** believing ****, etc.
—Professor **Max Müller,** Gifford Lectures, IV.

The mature judgment of such eminent scholars as Waddell, Bhattacharya and Müller will be more fully appreciated after a perusal of, "A Modern Priestess of Isis," by Solovyoff. Trans. from the Russian by W. Leaf, Litt. D., and Pub. by Longmans, Green & Co., London, '95.

Although theosophists claim to preach Buddhism, they rather import doctrines belonging to those later philosophers calling themselves Pythagoreans. Indeed, theosophy is a mere degeneration of yoga philosophy.
—History of Religions of Ancient India, By **Masaharu Anezaki,** Professor of Comparative Religion, Imperial University, Tokio.

Tantriks, red sect, old school, the universal rulers of Tibet; have been so since 1246, A. D.
—**Encyclopedia Brit.** 9th Edit. Vol. XXIII, P. 337.

The Dugpa Sect of Lamaism (Tibet) observe the Tantrik Mysticism.—*Biblical Theological and Ecclesiastical Cyclopedia, Vol. V, P.* 200. (1891).

The initiated among the Tantriks introduced into the Tibetan Buddhistic Church the mystical Tantra in the second century before Christ.
—Pandit, **Rai Sarat Chandra Das Bahadur,**—Journal Buddhist Text Society, Vol. V. Part 3. '97.

May you be happy as he who dwells in the hearts of all; who is the Universal Lord of all.
—Priest to Initiate; Pravrajya, or Initiation in the Order of Tantrik Monks of Nepal. From **Journal of Maha Bodhi Society,** Calcutta, '93.

Happiness is the intention of God.

The idea of the Dorje was really borrowed from the Tantrik system introduced through Nepal into Tibet.
—**Sir M. M. Williams,** Professor of Sanskrit, East India College, Haileybury.

The sects called Sikkim, Dugpa, etc., are Tantriks.
—**Schlagintweit,** Buddhism in Tibet.

Eighty-seven volumes compose the Tibetan Tantras (Rgyud).

Northern Buddhists have adapted in their sculptures the Tantrik Goddess, Vajravarahi.

—**Monier-Monier Williams,** K. C. I. E.

Buddhism has ultimately allied itself with the Tantra; its monasteries and Lamaseries now possess immense revenues and Tantrik Monks are often very wealthy men.

—**Sir Monier Williams,** Prof. of Sanskrit at East India College, Haileybury.

The Buddhists in the third period of their history adopted the formulae known as the Tantra.

—P. 473. Vicissitudes, Aryan Civilization in India. **M. M. Kunte,** Poona High School.

A vast proportion of the inhabitants of India, and especially Bengal, are guided in their daily life and practice by Tantrik teachings. The system is closely connected with the mysticism of the Yoga philosophy and with the forms of Buddhism prevalent in Tibet.

—**Sir Monier-Monier Williams.**

The influence of the Tantra upon Buddhism has given rise to a new school which may be termed Mantra Guhya-yana, and whose scripture is the Tantra.

—History of Ancient Indian Religions, P. 271. **Anezaki.** Tokio, Japan.

"Common things should not satisfy us. We should be continually reaching out for the uncommon and the extraordinary, the mysterious and unknown, the impossible made possible, by extraordinary efforts. It is the man of thought and ambition, of courage and aggression, of trial as by fire, that makes for himself fame, honorable position, and substantial reward. Genius, tact, and practical wisdom are seen only in doing what common people cannot do, and reaping rewards that are quite beyond the common reach."

Siddhi (the accomplishment of perfection or of ones wishes) is valued more highly than Arhatship by the Tibetan Lamas. Its mystic insight is classed as the external, internal, and hidden, and corresponds to the body, speech, and thought. Its rules are detailed by T'son K'hapa. The recognized divisions are: 1. Lower Tantra (Kriya-Tantra and Carya-Tantra); 2. Upper Tantra (Yoga-Tantra and Anuttara-Tantra), The Peerless Yoga.

—**Waddell,** Buddhism in Tibet, P. 151, '95.

Tantras (Tibetan, Rgyud), twenty-two volumes; in general, they contain mystical theology, although there are some works on medicine, astronomy, chronology, and natural philosophy.

—Classification of Scriptures and Literature of Tibet, P. 163. **L. Austine Waddell,** Member Royal Asiatic Society.

The (Rgyud) Tantrik divisions of the Tibetan commentary (Tan-gyur) comprises eighty-seven volumes, all devoted to Tantrik ritual. —Lamaism, **Waddell,** P. 164.

The complete Text of the Tibetan Scriptures consists of two hundred and twenty-five volumes.

The Kah-gyur, Tibetan Bible, consists of 108 Volumes of one thousand pages each. Each volume weighs ten pounds, and is 26 inches in length, eight inches in breadth, and eight inches deep. Two hundred and twenty-five commentaries are necessary for an understanding of the complete text.

In Tibetan there are two thousand six hundred and forty treatises of different sizes; they treat in general of

the rituals and ceremonies of the mystical doctrine of the Buddhists, interspersed with much instruction.
—**Albrecht Weber,** History of Indian Literature, P. 209.

Whatever the moral doctrine taught by Gautama (the Buddha) he used the old phallic symbols.
—Religions of Antiquity. P. 73. **Westropp and Wake.**

"Gautama himself, was most probably only the restorer of an older faith according to which perfect wisdom was to be found in the typical combination of the male and the female principles in nature."
—P. 75. Religions of Antiquity. **Westropp and Wake.**

The Mula Tantra was written by a direct disciple of Gotama, the Buddha, and made its appearance almost immediately after the death of the Teacher. The Maha Nirvana Tantra belongs to this class. —**Siegler Quinn Jebb.**

The Tantras inculcate great secrecy among those who hold their tenets. The Tantrik System appears to have originated with a Buddhist Monk, Asanga by name, at Peshawar about 6th Cen. A. D. Further than this we must decline to plunge even with the parts of the Tantra accessible to English readers.
—Pp. 77 & 78, Non-Christian Religions by **Howard,** London, 1900.

I have many things to say unto you but ye cannot bear them now.—*John,* 16.12.

According to Raja-tarangini (Vol. 1. P. 316), Jaloka, son of the great ancient Buddhist King Asoka (who lived 240 B. C.), was a Tantrik worshiper. Manual of Indian Religions, P. 487.
—**Masaharu Anezaki,** Professor of Comparative Religion in the Imperial University, Tokio.

The ancient pious King and Emperor of Ceylon, Ravana-Asura, was a (Vamachari degree) Tantrik.

It is without doubt that the Tantra began to develop, even in the day before that of Nagarjuna (200, A. D.). In absorbing Buddhism, it has been successful despite all efforts to the contrary. History of the Religions of Ancient India.
—By **Masaharu Anezaki,** Professor of Comparative Religion, Imperial University, Tokio.

The only system of medicine possessed by the Aryan race for thousands of years is to be found in the Tantras.
—Pandit, **R. A. Sastri.**

Many of the added rites of Brahmanical worship show an admixture of Tantrik elements.
—**Bandhayana Dharmasastra,** Vol. 15. S. B. of E. (G. Buhler's trans.) Introd. P. 32.

The Tantras are an invaluable treasure embracing religion, theology, law, medicine, cosmology, rules regarding the elementals, and all branches of transcendental philosophy.—Pandit, **Barada Kauta Majumdar,** Rayshahi, Bengal.

The Tantras are worthy of study as the great repository of mythologies.—Sanskrit-English Dictionary, Oxford.

The Tathagatha guhyaka contains the Secret Tantrik doctrines. —Lang. 13—49, **Hodgson.**

In the Saraswati Mahal or Royal Library of Tanjore, India, we find much literature of the Tantra, in digests and compilations. The Library represents the collections of the last 300 years. Copies of MSS. contained therein may be had for a fixed price per page by applying to the Collector.

The initial practices of the Tantriks are to be found in the Devi Bhagavata 2—8, the Purascharana Chandrika, and the Gautama Tantra, and are for the purpose of purifying the body, etc. —**Ray Dean Bernard.**

So little is known about the composition of the Tantras that it is not possible to decide at present as to which are the most ancient, and still less as to the date to be assigned to any of them. Perhaps the Rudrayamala is one of the most deservedly esteemed and most encyclopedic in its teaching. It is said to consist of one hundred thousand verses. A section of it, called Jatimala, treating of caste, has been printed at Calcutta.

—**Sir Monier-Monier Williams,** V. P. of the Royal Asiatic Society.

It was not later than 580 A. D., when the King of Persia, Khasru Nushirvan, sent his physician, Barzoi, to India in order to translate the Panca-Tantra from Sanskrit into Pahlavi.

—**Max Müller.** Lecture (3) Human Interest of Sanskrit Literature, University of Cambridge.

The Tantriks believe in the Ancients and love them. They are transmitters, not makers of religion.—*F. H. Carlton.*

We are yet too little acquainted with the origin of the Ancient Tantrik works to speculate with safety concerning their consequences in the way of influence exercised by them.

—Professor **H. Hayman Wilson,** Member of the Royal Academies of Munich and Berlin.

Discussions as to the origin of Buddhism in Journal of the Royal Asiatic Society, London: "If the motor principles which constitute the Tantrik organism are not directly revealed to us; if the theories proper to the Tantriks are not expounded in the Tantras, it would be still more vain to seek in them discussions of the Buddhist doctrine.

—**Louis de la Vallee Poussin,** M. R. A. S.

Tantracharins invariably lead one from the unreal to the real: they have no intellectual tricks which leave the heart cold but, on the other hand, dispense such information as will enkindle the spirit in man, leaving all else to himself.—*Edmund Wade Gillmore.*

Tantras:—Among the heterodox systems of philosophy and aside from the Jains and Buddhists, the Tantriks deserve special mention. The doctrines of this school admit of but one source of knowledge and proof, viz: perception; a kind of mystic philosophy, in the sense in which the peculiar practices of the Yoga are regarded as such, underlies the doctrines promulgated by the Tantras; (q. v., the religious text books of the Tantriks). In its origin, the worship of the female principle as a means of obtaining transcendental powers is probably based on the Sankhya notion

of the prakriti (fem.) or plastic material principle as the prime cause of the Universe; and considering that this form of belief referred to amongst the heterodox doctrines contended against by Sankaracharya (700, A. D.), it would seem to be of tolerable antiquity. The number of original Tantras is usually fixed at sixtyfour.
—**Chamber's Encyclopedia,** Vol. IX. P. 153, '92.

The Sankhya and Tantrik systems of Yoga are essentially the same, for the reason that both enable the soul to obtain knowledge direct from the prime source of nature.
—**Jogendra Nath Bhattacharya,** LL. D., President, College of Pandits, Calcutta.

The eternal should be reached through the non-eternal; the real, through the help of the unreal; and the noumena, through the help of phenomena.
—**Sri Ramakrishna Paramahansa.**

The Tantra exists for those who practically would travel the higher paths with a moral ruler none other than nature. —*K. C. Bernard.*

"The Tantras are infinitely numerous and in some instances of great extent. The question of their date is involved in considerable obscurity. From the Dikshita (Rite of Initiation) described in the Agni Purana from the specification of formulae comprising the mystical monosyllables of the Tantras; in that, and other and similar compilations, and from the citation of some of them by name in different Pouranic works, we must conclude that some of the Tantras are prior to those authorities and of earlier composition. It is certain that the observances of the Tantras have been carried to exceptional extremes in comparatively modern times."

Palingenesia and their Yoga System (coenogenetic processes) constitute the two great pillars upon which rests the entire doctrine of the Tantra.—*Glen Agassiz Bernard.*

The true Tantra is noble and God-like.
Pandit, **Bulloram Mullick.**

The universal testimony (proceeding from all sides to a point) of Oriental Scholars agree in that this Vedic Order (Tantrik) constitutes, by far, the oldest religio-philosophical society in existence. Both historical testimony and circumstantial evidence substantiate this claim, while the most ancient Scriptures conclusively prove that most Tantrik observances made their appearance in a misty antiquity, the dawn of which the powerful microscope of modern research has not yet been able to discover, the depth of whose beginning the plummet of history has not been able to sound; and yet a few obligated English writers on religion with their usual organic theological bias, would fix the origin and systematization of this system about the fifth century A. D. I have never met with a man believing "the Tantra would not antedate Nicene Christianity" who did not, at the same time, impress me strongly with the idea that he would pass but a poor examination in the history of ethics, philosophy, and religion.—**Colin Brooks Scott.**

Wrest the masque from the gods and there before you will be the TANTRA.—*Rada Leon Davenport.*

I challenge any Antiquarian to contradict me when I say that the Tantra and its observances constitute the oldest form of religion known to man.—*Carl Grant Zollner.*

The popular belief is that the Tantras, the main foundation of the popular creed of the Brahmanical Hindus, were

compiled by Vyasa, the supposed arranger of the Vedas and the author of the Mahabharata, and that they possess an antiquity far beyond the reach of historical computation
—**Cyclopedia of Biblical, Theological, and Ecclesiastical Literature,** Vol. 8. P. 791. N. Y. 1894.

In the Kali Yuga the Mantras revealed by the Tantras are active, tested, and quickly fruitful.—*Maha Nirvana Tantra.*

A Tantrik Mantra is a mystic syllable which must necessarily be received from a Guru or Initiated Teacher.
—**Jogendra Nath Bhattacharya,** M. A., LL.D., President of the College of Pandits, Calcutta.

The ancient Tantrik philosophers had symbols to denote almost every idea. This was absolutely necessary to them, because they held that if the human mind were fixed upon any object with sufficient strength for a certain time, it was sure, by the force of will, to attain the object. The attention was secured generally by constantly muttering certain words (mantra) and thus keeping the idea always before the mind. Symbols were therefore used to denote every idea. Thus "Hrien" denotes modesty, "Kliw" denotes love, "Aiw" denotes protection, "Shaum" denotes welfare, and so on. Similar symbols were used to name blood-vessels, etc., etc. —**Rama Prasad,** M.A.

It is supposed that the authors of the Tantras indulge in high mystics and transcendental speculations.

—**Pt. P. Ghosha,** B. A.

"H is the expirated letter and S the inspirated letter, and, as these two acts constitute life, the Mantra they express is the same with life; the animated world would not have been formed without it, and exists but as long as Mantra exists; it is an integral part of the universe, without being distinct from it, as the fragrance of flowers, and the sweetness of sugar, oil of Sesamen seed, and Sakti of Siva. He who knows it, needs no other knowledge; he who repeats it need practice no other act of adoration."

In the Tantras the various meanings conveyed by the Mantra are symbolically represented by means of mystic diagrams, made of circles, and divided into various sections. The circle being a perfect geometrical figure, it represents the idea of infinity, with almost every nation. When applied to time it indicates eternity. When applied to nature it implies the universal Being. Each Mantra is composed of a certain number of syllables known as root-syllables. Original Mantras refer to ideas indicated by the root-syllables. For the sake of brevity a long composition of several syllables are sometimes condensed into the initial syllable. A diagram to symbolize a composite idea is therefore formed by dividing a circle into two or more sectors, while the root-syllable of the Mantra will indicate the different parts written in them. Such a diagram is called a Mantrika in Sanskrit, and the whole figure a Chakra or mystic circle of the Tantriks. —**Govardhanada.**

The Mantras form the specialty of the Tantras, their object being to acquire control over the elementals.

—Pandit, **Purnendu Marayan Sinha.**

Know the relation of speech, mind, and air, if you would understand the Mystic Mantra. —**Sir Francis Bernard.**

This Gita that thou hast obtained should, with effort, be kept secret.—*Rama Gita, Ch.* 19, 16.

As yet the Tantras have been kept in greater secrecy than most of the other books of the Hindus.
—**W. J. Wilkins** of the London Missionary Society, Modern Hinduism, P. 92. Calcutta.

The Tantriks of the Vamachari class are addicted to mystic or secret orgiastic rites. They find their Bible in the Tantras.

—**William Dwight Whitney,** Ph. D., LL. D., Professor of Comparative Philology and Sanskrit in Yale University. Century Dictionary and Encyclopedia, 1903 Edition, Vol. 9, P. 922.

I lay so much stress on traditional secret interpretation, the very existence of which could be detected only after a long stay in India and free and confidential intercourse with the people. —**S. E. Gopalacharlu.**

One may be well read in Sanskrit grammar and rhetoric; and at the same time absolutely ignorant of the different technicalities of the Tantrik works. Most of the writings abound in blinds of which only the specialist can make use. —**G. Krishna Sastri,** Pandit.

Tantra:—A class of treatises on the science of the human body and soul. They comprehend a great deal of Yoga. The language which they use is highly symbolical and the formulae of their faith are mostly algebraical expressions. —**Rama Prasad, M. A.**

The dispositions of beings are various, so that Tantrik teachings for them are divided into several categories. Accordingly there are different classes of doctrines; greater and lesser, partial and complete, temporary and permanent, apparent and hidden. —**Glen Agassiz Bernard.**

The powers of the Tantras cannot be gained or exercised by the Hindus fond of external forms of worship. —Pandit, **C. Kotayya.**

It has been said that Tantriks have a double rule and double habit; one for private and particular use, and another for the world. —**Kenneth Siebert Leighton.**

Inwardly Saktas, outwardly Saivas, or in society, nominally Vaishnavas, the Tantriks, assuming various forms, traverse the earth. —**The Syama Rahasya.**

Of course, the principal Rites of Tantrik worshipers take place in secret, and with closed doors. This secrecy is strictly in accordance with Tantrik precept. Thus we read:—

"One should conceal the Kaula system like the water in the cocoanut; one should be a Kaula internally, a Saiva externally, and a Vaishnava when talking at public meetings."

"One should guard the Kaula system from the uninitiated beasts (another name for an uninitiated person is Kantaka, a 'thorn') just as one guards money, grain, and clothes from thieves."

"One should not practice the Kaula system in the presence of the uninitiated beasts, any more than one should recite the Veda in the presence of a Sudra."

The really great problem, not only for churches, but for all humanity to work out, is the assimilation of wisdom by life, the determined and thorough naturalization of those principles which we know on the highest authority, and in the temple of the undistracted mind, to be the best.

To the weak become I as weak, that I might gain the weak; I am made all things to all men that I might by all means save some.—*I. Corinthians, Ch. 9, V. 22.*

"The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice"; —*says the Smrti.*

Hold fast in silence to all that is your own, lest icy fingers be laid upon your lips to seal them forever.—*Sir Francis Bernard.*

What has been told you until now is a mere introduction.

—Tantrik Texts Tr. by **Sir M. Williams**, Professor of Sanskrit in the University of Oxford.

He who uses the articles of Kaula worship (Rite belonging to 3d. deg., Am. div., Tantrik Order) independent of my commands (absence of Initiation therefore unlearned in Kaula praxis) shall be condemned to generations as numerous as the hairs of the body.

—**Siva's** Charges (Text of the Tantra).

"Many false pretenders to knowledge who have not been duly initiated pretend to practice the Kaula rites (certain Tantrik practices peculiar to Vamamarga (Ind. div.) or 3rd deg. T. O. in Am.), but if perfection be obtained by drinking wine, independently of my commands, then every drunkard is a saint; if virtue consists in eating flesh, then every carnivorous animal in the world is virtuous; if eternal happiness be derived from sexual intercouse, then all beings will be entitled to it; a follower of the Kaula doctrine is blameless in my sight, if he reproves those of other creeds who quit their established observances."

Inasmuch as ye will do this thing, it is best that ye do it intelligently.—*Kelvin Percy Macdonald.*

KAULA RITES

When the long bright day hath ended,
Ah, the peace the darkness brings!
When the evening hath descended
On her cool and fragrant wings,
'Tis the time to worship then,
Time to seek the temple gate
Far from garish haunts of men.
Come, love, ere it be too late;
Let me win thee, this sweet night,
To the worship of delight!

Know'st thou not, when evening foldeth
Her soft wings at last to rest,
Then it is the fond heart holdeth
Pray'r of all the holiest—
Worship of all worship best?
Sweetheart, truest, tenderest,
Come, love, worship thou with me;
Be thou, too, a devotee;
Let me win thee to delight,
In the gold-and-purple night!

Love, thy body is the altar,
Mine shall be the offering
That with faith which shall not falter
In devotion I will bring;
Kindled by that sacrifice
Wings of flame shall upward flare,
Through the gates of paradise
Our enshepered souls to bear!
Let me win thee to delight,
O my love, this mystic night! —**M. W. Kibbe.**

Many writers elaborately pursue the by-paths of love, but never once strike out on its grand and fertile highway, that impregnation which, in more elevated passions, endures until death.—*Edmund Wade Gillmore.*

"If prudery be shocked at the poetry of truth contained in the Tantra, it is of no consequence to this Vedic Order which stands as the genesis of all religio-philosophical societies in existence, but in the language of a devotee, we do not ask the advice of those 'shame faces' and vulgar pedants who would be more chaste than nature, and purer than God."

It is a fatal law of the arcane sanctuaries that the revelation of their secrets entails death to those who are unable to preserve them.
—**Waite,** Biographical and Critical Essays (Writings of A. L. Constant).

The Tantra or path of the heart is said to be "as sharp as the edge of a razor" (Katha, 1. 3, 14.)

"This simile means that he who would travel such a path, must not in the slightest, swerve a hair's breadth either to the right or the left; for in this line without breadth the slightest wavering takes the marching soul off the line."

There are thousands in India who pretend to practice the Tantra, but not being regularly initiated it has resulted in their decline; their knowledge of the doctrine is derived from books without the key by which to decipher them, hence, the result. —**J. M. Yosada.**

Let me advise the uninitiated that, unless they court congestion or hemorrhage of the lungs, insanity, or death, to leave alone the royal and priestly arts recorded in the Tantras. —**Siddhagatika** (Ancient Sanskrit work).

Let it be borne in mind so that no one may pervert the meaning of these words, that the attempt at practice, by the uninitiated, of the rites and formularies contained in the Tantras leads, invariably, to Black Magic.
—Sanskrit Gloss. By **Truslove, Hanson and Comba.**

The rite of Initiation (Diksha) must be performed by a proper Guru when a knowledge of the mystical Tantrik text and Mantra will be imparted. If a pupil can be initiated during the occurrence of a solar eclipse wonderful advantages may be expected to occur to both teacher and taught.
—**Sir M. Williams,** of Oxford University.

Every aspirant for Initiation undergoes a strict and searching examination, and severely indeed, is tested the strength of his mind. If he proves himself worthy, he is taught and given mental peace through proper analysis and practical training. The Tantrik is now traveling a path the return from which is impossible; and his Instructors explain to him the mysteries of man and the relation he bears to the universe, to God. "The great gulf is now fixed and those who are above can no longer go down to those below." Do you declare yourself resolute? asks the **Tantracharin.** Have you enough of this world and what it has to offer? Is your mind made up that you will not revert like the dog that returns to its vomit? If so, you are deemed fit for Initiation. —**Edmund Wade Gillmore.**

We have to wade through a mass of materials, and unless we have the Initiation of a Guru we fail utterly to find one mantra fully. —Pandit, **Narrainasawami Iyer.**

"Silence to all that is your own, for you will need it in the fight"; says the *Tantrik.*

"And this, says the Master, is the highest of Yoga, the true science which leads to God, the power that makes kings and slaves bow alike."

Unless a person is of an iron frame of mind, he had better not attempt the task of checking prana at all.—*Narrainaswamy Iyer, Pandit.*

The influence of the Moon from the first quarter to the full Moon is warm, from the full Moon to the last quarter it is dry; and from this on to the end it is cold.

No man, who will not make effort for himself, need apply for aid to his friends; and much less to the Gods.—*Demosthenes.*

"TAKEN INITIATION."

The Man who Nature knows, with all
The changing growth that from her springs,
And all the fates of living things,—
That man the gods a Brahman call.

—*Mahabharata XII,* 8925.

Some of the Pandits of today who have undergone Initiation understand the rationale of the Tantras and intelligently observe the practices. **—J. M. Yosada.**

Where neither merit, wealth, nor, at least, due obedience is obtained by teaching, sacred knowledge must be withheld; just as good seed must not be sown in barren soil. **—Manu,** Ch. 2. V. 112.

Some after knowing all the Shastras, becoming filled with pride, do not understand the value of personal instruction which cannot be had from hundreds of books even. Some being bewildered by a host of anxieties like meditation, which have their source in the will, in spite of much trouble fail to attain the goal of their desire.

—Amanaskakhanda.

The Tantras remain a dead letter for the uninitiated Hindus.

—Pandit, **Barada Kauta Majumdar,** Rayshahi, Bengal.

To you 'tis given to know the mysteries of God, but to them it is not so.
—*St. Matthew,* 13,11.

He (the initiate) knows the reason of all symbolism and all forms of worship; he dares to practice or abstain from them without hypocrisy or impiety, and he is silent on the one dogma of Supreme Initiation.

—Louis Constant, Dogma, P. 219.

The highest Vira Sadhana can only be taught in darkness, in a deserted place, and after many trials.

—The Siddhagatika, Chap. 3. Vol. 9. (Tantrik text book).

On the methods of knowing Brahma: —The contemplation of Tattvas (Tantrik science) is the transcendental method, that of the Shastras the middling, and that of the Mantras the lowest.—*Maitrayo-Upanishad of Sama Veda.*

The great Sage, Upamanyu Muni, spent the greater portion of his life in a study of the Tattvas (modifications of the Great Breath) as set forth in one work alone, the Mahes'vara Sutras: that this work is full of imperfections is known to every Tantrik Priest; yet, since the Vedas, the Upanishads, and all other philosophical truths owe their existence to the "Mahes'vara Sutras," their importance can scarcely be overrated. **—P. T. Martini.**

The commentator on Ananda Lahari says that the methods therein described are kept in secret, yet he has given something from compassion toward his disciples.

—Pandit, **R. A. Sastri.**

Thus he explains at length, and under solemn cautions, that they (Tantras) involve a great mystery on no account whatever to be divulged to the profane.

—Professor **H. Hayman Wilson,** Member of the Royal Asiatic Society and of the Asiatic Societies of Calcutta and Paris; and of the Imperial Academies of St. Petersburg and Vienna.

We drank *Soma,* we became immortal, we went to the light, we found the gods.
—*Rig Veda, VIII,* 48.3—48.12.

O sweet-speaking goddess, the salvation of Brahmans depends on Soma-compotation. I impart to you a great truth, O mountain-born, when I say that the Brahman who devotes himself to Soma-compotation and its accompani-

ments, forthwith becomes a Siva. Even as water mixes with water, and metal blends with metal; even as the confined space in a pitcher merges into the great body of surrounding space on the destruction of the confining vessel, and air mingles with air, so does a Brahman melt into Brahma, the Universal Soul.

—**Siva** addressing his wife (Matrikabheda Tantra).

"They make mistakes who leave me out,
Me, when they fly, I am the wings;
I am the doubter and the doubts,
And I the hymn the Brahman sings."

Let us adore the Supremacy of that divine Sun, the godhead who illuminates all, from whom all proceed, who recreates all, to whom all must return; whom we invoke to direct our understanding aright in our progress toward his holy seat. —**The Gayatri of the Veda.**

This teaching of the "ETERNAL" let the father teach to his eldest son, or to a fully qualified pupil, but by no means to any other, even if he should give him this whole earth encircled by the waters, or even more than this, or even more than this. —**Chandogya Upanishad,** 3, I—II.

This sublime and sacred science is not indiscriminately imparted to all men, by its custodians; but is done, under very stringent conditions to those that deserve, after having passed through very trying ordeals.

—**M. S. Ramaswamy Aiyar,** B. A.

A woman named Sakti and another named Kumala, preeminent in Brahmanical power came to the Sugata **(and were admitted into the order).**

—**Asvaghosha's Buddha-Karita.** Book, 17. V. 13.

Alone, in the blackest part of a moonless night, sitting for hours on the body of one who has died of unnatural causes, taking wine at intervals, performing rites which are calculated to give supernatural powers by supernatural means; or surrounded with all temptations of the flesh, of wine, of woman, sweet-scented flowers and fragrant perfumes, and, in spite of them all, Tantriks fix their minds on the objects of their worship, which in all such cases are the elementals.

—Pandit, **K. Chakravarti,** in "Religious Aspect of the Early Tantras on the Hindus." Author of "Life of Sri Chaitanya."

A very peculiar characteristic of this society of men is that they dispense with supernatural proofs and special divine visitation and bid man be his own reformer, ruler, and refuge; and yet the government of the Order is that of serious and absolute hierarchy which frames laws and devises methods and means for the discipline, instruction, and systematic training of the Student-Initiates. The laws by

One hundred and fourteen hymns composing the ninth book of the *Rig Veda* are almost entirely addressed to *SOMA*.

We drank the juice of the *acid asclepias* (i. e. Soma); we became immortal; we attained to effulgence, we know divine things.—*Rig Veda, M.* 10.119.

A Tantrik's every effort is to remain within the shadow of anonymity, to know all but to keep one's self unknown. —*C. M. Tremayne.*

Only by conquering the mind can the highest state of blessedness be possessed.— *The Yoga-Vasistha.*

That true science is scripture and leads to God, is the apodictic judgment of every Tantrik. Finding, as he does, that charity aboundeth in the church of reason, he exempts himself from a gratis scheme of salvation and follows the divine and natural religion (*Tantra*) in

which philosophy becomes the word, rule, guide, and governor of one's life.—*K. C. Bernard.*

which the Initiates are governed cannot be amended, suspended, revoked, abridged, or in any manner altered without the written consent of a regularly ordained priest in the capacity of Primate sitting in council, or active in the field. The law in the U. S. prohibiting Initiates from writing for the public has been set aside recently by the present supreme teacher in charge, and from this time forward we may expect, at regular intervals, many extracts from the pen of Initiates setting forth features of the work hitherto zealously guarded until such time as humanity should have progressed to the point where such information becomes a serious necessity. Thus we see how the work must be guarded and conducted to suit the times and conditions in the countries in which it prevails. **—J. M. Yosada.**

He (Sri Rama Krishna Paramahamsa) would tell the story of a Tantrik worshiper. There is a Tantrik rite in which the worshiper in the dead of night sits on a dead body and meditates. At a certain stage of worship it is said the body rises. If some food is not thrust then into its mouth it (or the Elementals) will destroy the meditator.

—R. A. Krishnamacharya, B. A.

The most brilliant moonlight in the world is to be found in Tibet.

The New Moon is set apart by the Tantriks for the observance of certain ceremonies so as to be endued with rights and privileges that they, alone, can aspire to by virtue of the practices, good or bad, on that especial day. The Moderns cannot pretend to the full and thorough knowledge of heaven and earth of which the Ancients were masters. —Pandit, **Nakur Chandra Bisvas.**

We are 3,000,000 miles nearer to the Sun in winter than in summer.

This work, though highly natural, seems difficult.

When a Tantrik tries to invoke the Deity through the medium of the spirit of the dead, he sits over a fresh human corpse and keeps near him food and wine. During the invocation, if at any time the corpse is vivified (though temporarily) and opens its mouth, the intrepid invoker must pour the wine and the food into its gaping mouth at the time to appease the elemental that has, for the time being, taken possession of the dead body. If he does not do so the invocation is interrupted by this elemental and the higher spirit does not descend.

—Sri Ramakrishna Paramahamsa.

Some have the puerile habit of judging all things by the prejudice current in their own particular coterie.

"It is ignorance which leads to profanation. Men ridicule that which they do not properly understand."

Tantrik hypnotists recognize but three classifications of their art: fascination, drawing out love, and death.

—Louis de la Vallee Poussin, Member of Royal Asiatic Society; Professor of Sanskrit Language and Literature, University of Ghent, Belgium.

It is believed that six or seven hundred years ago Tantrik Philosophy was universally prevalent throughout the

greater part of India, as indeed it still is in Bengal and many other extensive districts.
—**Sir Monier-Monier Williams,** Hon. D. C. L., Oxford; Hon. Ph. D., Gottingen.

The great authority in matters connected with Siva (Tantrik) worship is Sankaracharya. Pranayam and Rishyadinyas (Tantrik Ritual, Acts 8 and 9) consists in invitations to the goddess to be present at the celebration of her worship. During the repetition of Mantras the worshiper must close his nostrils with his fingers and remain without breathing as long as possible. It is said that some can do this for a great length of time owing to which their bodies become so buoyant that they float in the air. Most wonderful stories are told of the doings of Tantrik worshipers.
—Modern Hinduism, P. 206. **Wilkins,** London.

He shall thrice restrain his breath for the space of fifteen moments.—*Gautama, Institutes of the Sacred Law, Ch. I., V. 49.*

Scientists have come to the conclusion that those who can hold their breath for longer intervals are the best to avert early dangers and prolong life. We recommend them strongly to find out the principles of Yoga, and how they are able to prolong human lives.
—**B. Suryanarain Row,** B. A., Member of Royal Asiatic Society, and of the Asiatic Society of Bengal, etc., Bellary, India.

Thought commences and corresponds with respiration. When a man thinks quickly his breath vibrates with rapid alterations. When the tempest of anger shakes his mind his breath is tumultuous; when his soul is deep and tranquil, so is his respiration. It is strange that this correspondence between the states of the brain, or mind, and the lungs has not been admitted in science.—*Swedenborg.*

"The science of the flow of breath is of the highest importance to every man who values his health and that of his fellow creatures; it is the most important, useful, and comprehensive, the easiest and most interesting branch of Yoga; it teaches us how to guide our will so as to effect desired changes in the order and nature of our positive and negative tattvik currents. The flow of breath is the current of life."

The Devas breathe after breath (Prana); so do men and cattle. Breath is the life of beings. They who worship breath as Brahman, obtain the full life. For breath is the life of all beings.—*Taittiriyaka-Upanishad, Valli 3, Anuvaka.*

A knowledge more secret than the science of breath, wealth more useful than the science of breath, a friend more true than the science of breath, has never been seen nor heard of.
—**Sivagama** (Ancient Sanskrit Tantrik Text Book).

There is nothing, O Lotus faced goddess! beyond the breath.—*Siva.*

One very important section of the human race, the Hindus, derived their religion from that which has for its basis the exact science of the tattvas, the ethers of the principle of life, Prana. —Pandit, **Rama Prasad,** M. A.

The work of the Hindu ascetic consists of Hatha Yoga (Tantrik practice). —**S. E. Gopalacharlu.**

Tantriks know vibration, thought, and every kind of motion that exists in the universe, to be modifications of Prana. —**Siegler Quinn Jebb.**

The mind is bound to prana (the breath).—*Bhasya of Sankara.*

After giving a detailed description of esoteric anatomy and physiology,—"This is the great science concealed in all the Tantras. Its practice gives salvation. It is known by the Great Rishis."
—**Mandala Brahmana Upanishad** of Sukla-Yajur-Veda.

The Tantriks say if you would study Yoga it is not necessary to be taken outside the pale of physiology.
—**Rama Prasad,** M. A.

Gaudapada was a Tantrik priest and wrote works calling for commentaries.

As long as there is the least faith in causality, cause and effect will continue to operate; that faith being destroyed, cause and effect are nowhere.—**Gaudapada's Karikas,** No. 55.

"If things go wrong with you, blame not the Fates, Heaven, nor the Gods, but your own little Self. If you are in the dark to comprehend these instructions you will find a denser darkness in what follows. For that which is taught is not the result of opinion and speculation, but of actual experience. Our philosophy has not originated in the realm of the imagination; but is copied from the book of Nature itself. When the whole scheme of nature we shall know, we shall find experience to be the germ of knowledge and God's Law that of cause and effect."

The average scientific man worships at present a more awful and, as it were, a greater deity than the average Christian.—*K. C. Bernard.*

We now have to do with the truest form of transcendentalism, the highest and sweetest of the mysteries of God, the plane upon which the true Lover and Mystic operate alike, and, dear reader, if your alias be not ignorance you will find in what follows nothing to amuse but, on the other hand, much that will exalt you to the dignity of a man. Casuists and scholastics, those false geniuses of limited experience who know all without having learned anything, will rebel; nevertheless, we shall declare truths concerning ecstacies of passion, that cement which joins both man and woman and unites the soul with God.
—**Rada Leon Davenport.**

Dean Swift has remarked that the greater the squeamishness of a man's ears, the nastier are his ideas and thoughts.

"While the rites and symbols of the Tantra on their surface may appear incompatible with our present ideas of propriety, it should not be forgotten that morality and religion are purely relative terms, and that which is highly improper at one time may be both proper and religious at another. It is scarcely necessary to remind anyone, however superficial may be his knowledge of history, that man's conceptions of right and wrong have been constantly changing; that the standard of morality and religion has been different in each age; that the virtue of yesterday is the sin of today; and that what one race has regarded with reverance another has spurned with condemnation. Each age, and each nation in the history of the world has had its individual ideas of morality; and each race, and each community today has its independent conceptions of virtue and goodness; and while each set of people is convinced of the correctness of its own standard of ethics, no two of these standards agree in all particulars."

There is a religion in everything around us; a calm and holy religion in the unbreathing things in nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quickly, and without excitement; it has no terror, no gloom in its approaches; it is untrammeled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky, it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain top pierces the thin atmosphere of eternal winter; or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation; which breaks link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—*Jno. Ruskin.*

For such grievances as society cannot readily cure, it usually forbids utterance on pain of its scorn; this scorn being only a sort of tinseled cloak to its deformed weakness.
—**Shirley.**

The Tantras treat of the lower and the higher paths, each suited to specially constituted natures.

—Pandit, **Bulloram Mullick.**

The different phenomena of nature received different names, and from the contemplation of these the worshiper rose to the conception of the one God of the universe. It was thus that the worship of the Sages of Ancient India passed from Nature up to Nature's God.

—**Romesh C. Dutt,** M. A., C. I. E., Lecturer on ancient Indian history at University College, London; Translator and Editor of the "Mahabharata" and "Ramayana."

Nature worship is not only very prominent among the Mayas (of Yuccatan), but it was also one of the most powerful religions of Ancient America.

—**S. D. Peet,** Ph. D., Mem. American Antiquarian Soc.; New England Historical and Genealogical Soc.; Corresponding Mem. American Oriental Soc.; Victoria Inst.; Soc. of Biblical Archaeology; and editor, American Antiquarian, and Oriental Journal. (Prehistoric America, P. 312.)

The elements of right religion have ever been present in the heart of man.

A Tantrik neither wishes for Heaven nor is he apprehensive on account of Hell. That which is to be, will be, and that which God has ordained can neither be augmented nor decreased. Let your minds understand this.

—**Colin Brooks Scott.**

In the Mahaganapathy Upanishad we find God to be the male force. A study of this Upanishad together with the Prasna, will throw some light upon the Phallic principles of the Tantriks. —**Kenneth Siebert Leighton.**

In Satapatha-Brahmana (XIV. 4. 2. I), and Brihadaranyaka Upanishad (III. I.) we read to the following effect: "The One Being did not enjoy happiness when alone. He was desirous of a second. He divided himself into two. Hence were husband and wife produced. Therefore was this (second) only a half of himself as the half of a split pea is." It is then related how all beings were produced by the union of the divine male and divine female. Sankara, in his comment on the Upanishad, observes, in relation to the above passage: "Because this male is void as wanting the female half, therefore after taking a wife it is completed by the female half as a split pea is by being joined with its other half." (See Roer's translation.)

To be unmarried is to live without joy, without blessing, without kindness, without religion.—*Babylonian Gemara.*

The creator felt not delight being alone; he wished another, and caused his own self to fall in twain, and thus become husband and wife. He approached her and thus were human beings produced. —**Sama Veda.**

The whole world is embodied in the woman.

—**Kumari Tantra.**

He who loves his wife as his own self, and honors her more than himself, and he who educates his children in the right way, to him applies the Divine promise, etc., etc.—*Babylonian Gemara.*

The practices of the Tantra ever defy the mandates of the clergy and, being as they are, coexistent with the human race, command the attention of all thinking minds.—*P. T. Martini.*

Look into the eyes of the one you love and then deny, if you can, the existence of a Soul.

"The greater the man the stronger his passions" and "who is strong?" "He who controls his passions."—*Babylonian Gemara.*

He who lives without a wife is no perfect man.—*Babylonian Gemara.*

"She it is who, at twenty, and at thirty, and all her life long exalts a man far above himself, and makes him cry, 'I will be great!'"

"She it is who at twenty, and at thirty, and all her life long, will renew her husband every night as he returns deadened by his labor, and make his wilderness of interests and cares blossom like the rose."

"She again, who, in the wretched days, when the heavens are dark, and everything is disenchanted, will bring God back to him, making him find and feel Him on her bosom."

FROM "POWER OF LOVE."

"And should some angel say to me,—
'Ask what thou wilt and it shall be,'
How loudly would my soul proclaim:—

Oh give me she whose heart with love
Is overflowed, and writ above
In purest words, sweet passion's name.

I'll on her lips, love's kisses press,
And lavish every fond caress,
To 'wake the soul within those eyes.

And with my head upon her breast
While by those dear arms I'm caressed;
I'll dream my soul to Paradise."

—**Kenneth Siebert Leighton.**

All this pledging ourselves to chastity and virginity will avail us nothing for that which is useless in nature does not exist, and the celibate who would stifle love is sooner or later punished for his disobedience to God's will.

—**Edmund Wade Gillmore.**

All religions are of Phallic origin. The Temple Service of the Tantriks in British India today culminates in the intersexual act.

—**G. F. G. Morgan,** M. D., Pacific Theol. Sem'y, ten years an ordained active member of the Congregational Ministry of California.

Those blessed with excellence of mind say that he alone can truly possess the pleasure of love who has conquered the love of pleasure: to be able to make use of anything, and at the same time, to abstain from doing so, is to be twice able. By thy passions the woman enchains thee; be master of thy passions and thou wilt enchain her.

—(Exercises and Preparation of Initiates). **Constant.**

The man or woman who deliberately avoids marriage is, in effect, a criminal against the race; and should be an object of contemptuous abhorrence by all healthy people.

—**Theodore Roosevelt,** President of the U. S.

The Tantriks made hard and fast rules for the guidance of those who wished to be initiated into this mode of worship.
—Pandit, **K. Chakravarti.** Author of "Life of Sri Chaitanya."

Tantras:—Tradition is silent as to their authorship; but they are mythologically ascribed to Siva. They are numerous and some are of considerable volume. The devotees of the Tantra practice many orgies which do not meet the public eye. This is not an unfounded accusation, nor a controversial calumny. Some of the books in print, veiled necessarily in the obscurity of the original language stand as incontrovertible witnesses of the veracity of the charge. The great feature of the religion taught by the Tantras is the worship of Sakti,—Divine Power personified as a woman and individuals, not only in the goddess of mythology, but in every woman; to whom, therefore, in her own person, religious worship may be, and occasionally is addressed. Besides the usual practices of invocation, the ritual comprises many mystical ceremonies and accompaniments, gesticulations, diagrams, and the use in the commencement and close of the prayers of various monosyllabic ejaculations of mysterious import. Even in its least exceptional division it comprehends the performance of magical ceremonies and rites intended to obtain superhuman powers, and a command over the spirits of heaven, earth, and hell.
—**Cyclopedia of India,** Vol. V. P. 697, 2nd Edit. '73.

To these assailants the editor owes no explanation; to the craft of disingenuous criticism, he offers no reply; to the bolt of the bigot and the shaft of the shrine-maker, he scarcely condescends the opposition of a smile.

The questions of female emancipation and social equality are, in fact, the dreams of celibate women, and from the standpoint of natural law the celibate is a monstrosity.
—(**L'Abbe A. Constant,** Secular Paris Clergy.)

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.—*St. Luke,* 7, 47.

Love only can fill every heart with religion, therefore to prepare for the sacred work of the Tantriks and the acquisition of their godliness there is no better colleague than that of a good woman. Nature speaks through this gentle mediator between nature and man, between father and child, and because she listens to those voices of God perverted humanity continually humble her in the dust.
—**M. E. Kepler.**

When the wife of a man's youth dies the altar of the Lord is in mourning.
— *Babylonian Gemara.*

The quickening impulse cannot be derived from books. The Soul can only receive impulses from another Soul and from nothing else.—**Vivekananda** (Narendra Nath Dutt).

"Yes, love indeed is a light from heaven,
A spark from that immortal fire;
With angels shared, by Allah given,
To lift from earth our low desire."

The husband is to a woman her pilgrimage, her austerities, her alms giving, her vows and her preceptor. Therefore should a wife serve her husband with all her soul.
—**Mahanirvana Tantra,** Ch. VIII. 101.

"From a Tantrik point of view, dear reader, let us impress upon you that whoever would be really intelligent in the highest sense must explore these regions. There is no occasion for terror; and if we take the liberty of calling your

attention to things not allowable in the band of the cultured of common society, it is only in the interest of humanity."

"Never, therefore, let human folly divide those whom divine wisdom has pleased to unite, and woe to those who live single." The next thought uppermost in the mind of the student is the authorization of the sexual congress. This may be done either by church or state (but only as an animal function). The magic word of an idle man in solemn black does not give God's sanction; this can be had only through love; it then will become a perfect blending of both body and soul. It is through such an union that we may expect edification of the mind, health, and happiness. (A couple thus bound cannot be divorced by any ceremony or external manipulation.) —**C. M. Tremayne.**

The Shaiva (Tantrik) marriage is of two sorts as performed in the Kula-circle, one celebrated according to the rules of the circle, and the second for the whole life.

—**Mahanirvana Tantra,** Ch. IX. 269.

The Vamachari sect or degree of Tantriks wear, at the time of worship, a strip of scarlet silk around the loins; their services are carried on in secret; only the Initiated being admitted to them; the members of this sect are numerous, especially among the high first caste Brahmans; a great deal of the teaching is not written, its precepts being taught verbally to the Initiated, who, in their turn, become the instructors of the new members.

—**W. J. Wilkins,** Modern Hinduism, P. 94.

Wine and women are particularly enjoined in the rite-works called Tantras.—Religions of India, **Hopkins,** P. 491.

The ordinary clerical education (says the Tantrik) warps the heart and paralyzes the intellect. To progress we must break away from these self-appointed teachers and dictators. I have found by experience that the wearing of a black coat, or the possession of a piece of paper signed by some human authority does not make of man, a divine.—**P. T. Martini.**

"It may be imprudent, difficult, or even wicked to proclaim this publicly, but we must speak of possible and of practical things, those alone which we need now."

The Tantras contain, as nothing else does, almost all the anatomical knowledge of the Hindus.

—Pandit, **Rama Prasad.**

He who is dear, is still dear, although doing displeasing things. Who feels disrespect for fire, even when burning down the finest edifices? —**Panca-Tantra,** V. 131.

The word Sakti used in Tantrik Scripture literally means power; according to the text of the Tantras, the best form of Kaula worship is to adore a beautiful young girl; and it is said that some Tantriks actually perform their daily ser-

Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. —*Ephesians, V.* 30.

Elphinstone, who can be most severe on the real faults of the people of India, says:—"Their freedom from debauchery is the point in which they appear to most advantage.—*Max Müller.*

Execution, and not words, a Tantrik wants to be, not to seem.

It requires no great stretch of intellect to see that in the senses we have a master of no mean authority and that until we familiarize ourselves with these invisible fires there will continue to number more slaves on the streets than are to be found in the prisons. We can only touch the fringe of this great subject, for with untrained minds it at once becomes a serious and dangerous thing. Suffice it to say, however, that the highest good obtainable by mortal man is to be had in the exaltation of passion, the judicious use of which consists in soaring toward the infinite, a flight into eternity. If you would know the truth I may say that

vice in their private chapels by placing before them a female completely divested of her clothing.—**Earl Loyd Ferguson.**

Tantriks hold women in great esteem, and call them Saktis (powers); and to ill treat a Sakti, that is, a woman, is held a crime. —**The Dabistan.**

According to the Tantriks, man is a representation of divine wisdom, and woman a representation of divine love; any offence against either is an offence against divine wisdom or divine love. The two, they think, should go forever and ever together to make a harmonious whole.

—Pandit, **K. Chakravarti.**

The Tantras are a perfect storehouse of Hindu physiology. —Pandit, **Rama Prasad.**

To enjoy the senses man must be a master of them; until then he cannot know his relation to pain, misery, trouble, sorrow, and pleasure. "Such is the law which moves to righteousness from which none at least can turn aside or stray; the heart of it is love; the end of it is peace and consummation sweet, Obey!"

"It makes one's heart sink to think of the millions who are forced to weep tears of bitter sorrow because of ignorance concerning the laws of love and sex."

"You that were born of a nocturnal orgie will drag out a sad and troubled existence."

This is the law given by Siva; the king should decree the remarriage of that girl who has been married to an impotent person, even after a lapse of time, as soon as the defect is known.

—**Mahanirvana Tantra,** Ch. XI. 66.

Nunquam aliud natura, aliud sapientia dicit—it cannot be that all beings on earth are an incarnation of error. Yes, **naturam expellas furca, tamen usque recurret,** and this for the express purpose of punishing her clumsy tormentor for disobedience to her will. —**Henri Balassa Gavarni.**

Each Sakti has a two-fold nature, white and black, gentle and ferocious. Thus Uma and Gauri are gentle forms of the Sakti of Siva, while Durga and Kali are fierce forms. There are two forms of the ritual, the right and left hand paths. The worship of the right hand Tantrik is comparatively decent, but that of the left hand is addressed to the fierce forms of the Saktis and is most licentious. The female principle is worshiped not only symbolically, but in reality, in the practice of the orgies (which will not bear description here).

—**J. Dawson** (Mem. Royal Asiatic Society, and late Professor of Hindustani, Staft College), Classical Dictionary of Hindu Mythology, P. 317, London, 1879.

after twenty-two years of experience in active church work I have come to the inevitable conclusion that it is passion, the inspiration whence it proceeds, and not the sacred scriptures, that mostly animates the lives of that irritable tribe called "the orthodox."—*Colin Brooks-Scott.*

He alone has reached happiness on this earth who has gained perfect control over his mind and body.—*Vivekananda (Narendranath Dutt).*

"As the water drop lies trembling on the lotus leaf, so rests our fleeting life;" and so it is! The great majority of us come into life by accident, and through lust, and we leave this world in terror, horror, and despair,—our coming, like our going, wrapped in forgetfulness. Is it not unreasonable to ask that we love, honor, and obey that which previously cursed us since, were avoidance possible, we should never have existed? But those little beings (the childish), who know all without having learned anything, overlook the fact of which *Tantracharins* ever remind us, that in the mystery of birth and death we live,—are born, and die, daily.—*Irven Bernard.*

The Panca-Tantra is the only book on morals composed by the Hindu Sages.
—**Classical Literature,** P. 12, '99. Author of Students' Mythology, etc., etc. Works of Horace Hayman Wilson, (Vol. 1. P. 250.) Mem. R. A. S. of Calcutta and Paris.

The Tantriks gave their devotees women, but enjoined at the same time that they were the emblem of love, and told them in the plainest possible language; look on her in any light you please, that of Mother, Sister, or Wife,—she was to be worshiped. —Pandit, **K. Chakravarti.**

The wise householder should not even think with evil mind of another's wife, for by so doing he incurs sin.
—**Mahanirvana Tantra,** Ch. VIII. 40.

"Let us not forget that God is present to us only when we feel and adore him: for this reason, it is a sublime and worthy thing to believe and feel with those who love. To appeal to passions which are blind and illimitable in their play and then subject them to slavish obedience, this is to call forth all but omnipotence. A Tantrik goes through the world undisturbed by its pomps, its follies, its opinions, fears, and trials; and accepts the variations of fortune, knowing that the Divine dwells in eternal order."

"Shall we render obscene the mysteries of life which Tantriks adore as pure and holy, instituted by God himself? What is divine to be and to do cannot be immodest and wicked to express. No man born of woman can, with decency, impugn the operation of that law to which he owes his existence; and he is impious beyond conception who regards that law as only sensual. Who would renounce a gem, though he find it in a foul place? In collecting facts from nature, we must take them where and as we find them and class them just as they agree."

The Tantras are the Sacred writings of the numerous Saktas (Tantriks). This worship of a female representation of the divine power assumes in the Tantras quite a peculiar character, being largely intermixed with magic performances and mystic rites, partly, it would seem, of a grossly immoral nature. There is a large number of this class of writings but they still await a critical examination at the hands of western scholars. Among the best known may be mentioned the Rudrayamala, Kularnava, Syamarahasya, and Kalika-Tantra.
—**Encyclopedia Britannica,** 9th Edit. Vol. XXI. P. 283.

Tantriks, whose worship is under the emblem of the Linga, are a very old cult and in general by no means the immoral one it has been represented.
—**Samuel Johnson,** Oriental Religions, (India) P. 317.

The great Power (Sakti) of Nature, the one Mother of the Universe, the mighty mysterious Force, whose func-

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. —*John, Ch.* 11, *V.* 4.

As a chain is no stronger than its weakest link, so man is no stronger than his weakest faculty; and he who seeks to avoid the pitfalls of life must undergo that training by virtue of which the mind, soul, and body will be constrained to act in perfect harmony in obedience to God's infallible decrees. One judicious investment thus made will be found to be worth one life-time of labor. Put your ear near the lips of mother nature and learn to know all, but keep yourself unknown. With equal aptness and propriety, speak the truth, but with great discretion.—*M. E. Kepler.*

Were it not for the existence of passions, no one would build a house, marry a wife, beget children, or do any work. —*Babylonian Gemara.*

From the age of twenty, if a man remain in a state of celibacy, he lives in constant transgression. Up to that age the Holy One waits for him to enter the state of matrimony, and woe to his bones if he does not marry then!—*Babylonian Gemara.*

tion it is to direct and control two quite distinct operations: namely, first, the working of the natural appetites and passions, whether for the support of the body by eating and drinking, or for the propagation of living organisms through sexual cohabitation; secondly, the acquisition of supernatural faculties (Siddhi), whether for a man's own individual exaltation or for the annihilation of his opponents.
—**Sir Monier-Monier Williams,** Vice-President of the Royal Asiatic Society, and Hon. Mem. of the Asiatic Societies of Bengal and Bombay.

And now to expound the course of realization for the easy acquisition of freedom. Let those only who have sufficiently prepared themselves for being initiated into this science, by every effort, frequently meditate on the facts as given out.

The Tantrik religion has an exoteric, and an esoteric side, the religion of the right hand and of the left hand paths, (to the latter many belong that deny the fact.) This worship which is as antique as the old Soma-feasts of the Veda, is screened by an Orphic philosophy, for is not Nature or Illusion the female side of the Divine Male?
—**W. J. Wilkins,** Author of "Modern Hinduism" (Calcutta).

A Tantrik is one who worships the female principle according to the ritual of the Tantra. Of these there are two divisions, the Dakshinacharins or right hand ritualists and the Vamacharins or the left hand ritualists. The left hand ritualists worship a woman representing the Sakti (a goddess). Their worship is private and unavowed and is much talked about. They believe the universe to be developed by an inherent power in matter; they practice the magical rites of the Atharva Veda.
—Extracts from the **Cyclopedia of India.** Vol. V. P. 72. 2nd Edit., '73. Edited by **Edward Balfour,** L. R. C. S., Fellow of the Univ. of Madras, Mem. Imp. Geological Inst., Vienna.

God has been so benevolent as to put before our eyes the things which we desire; good wines, beautiful women, good food, and other treasures; and He also protects in giving us the power to abstain, so that we may not become victims of intemperance. There is a marriage between two bodies, the tangible and the intangible one (the soul), and the soul must keep the carnal body temperate and prevent it from taking more than its due measure.—*Paracelsus.*

The Tantriks who understand the principle of evocation of the Pitris (elementals), apply it also to living, breathing woman: woman who is to them the emblem of divine love, grace and harmony on earth.
—Pandit, **K. Chakravarti,** (when writing on the aspect of the early Tantras on the Hindus).

Sleep on, happy pair, breathing into each other's bosom love and desire, and forget not to rise toward morning.—*Theocritus.*

"Tantriks are those who entirely lose sight of the symbol and looking beyond all creeds and forms, 'worship in spirit and in truth' that which they think of as 'the ineffable love, wisdom, and power,' and which they do not assume to name, much less define."

The Tantras prescribe much mental worship and view things in an allegorical and philosophical light.
—Note 25, P. 41. **Durga Puja.** Calcutta, '71.

Nature in itself is all bliss and order; what appears to the contrary is only a defect of the perceiving mind. If it were not so, one and the same thing could not be good, bad, and indifferent to persons looking at it in the same moment of time.—*Kapila.*

"This Order instructs those only who are capable of receiving their higher interpretations and purer doctrines: it is composed of men who are both wise and prudent, as well as benevolent. They increase their number by the admission of those only who are of such advanced intelligence and soul development as to be able to teach or appreciate

The shortest and safest path into the realm of facts and the successful mastery of nature's sacred phenomena is found in a study of the Tantras with the aid of a Guru or Initiator. The idea of any course otherwise is born in absurdity and wet-nursed by egotism or ignorance. When once you have found the door it is the Instructor only that can open it for you.—*Rada Leon Davenport.*

(and therefore accept) the unfolding truth; of such discretion they do not 'profane' the sacred interpretations by stating, much less discussing, them before those who are unable to recognize their worth and beauty and, therefore, 'unworthy' to receive them; and of such fidelity that they do not betray the society, or any of its members or teachings. This Order is composed of members whose fitness as to intelligence, fidelity, discretion, and courage is not only vouched for by the initiator, but is tested by both examination and trial (the priest being authorized to make not only ocular but digital examination) after which the member is solemnly sworn to secrecy, under painful penalties for any unfaithfulness."

"The Linga serves as a sign of power, while the Yoni becomes the image of unbounded wealth and fertility; the former is the Sun-God in his majesty, the latter, the earth who yields her fruit under his fertilizing warmth; it thus represents the sum total of all potential existence."

The triangle is one of the Yantras or mystic symbols of Sakti or force or the female generative power, and plays an important part in the Tantrik rites. The triangle is a proper figure because its points, three in number, constitute a mystic number of the Tantras. The system of worship enjoined by the Tantras being based on symbols the sustaining force is worshiped as the power which sustains all matter. The Adhara Sakti, literally the sustaining force, has been personified in the Tantras as a female goddess.
—Note 18. Durga Juja. By **Pratapachandra Ghosha,** B. A. (Calcutta, '71.)

This is the great light held secret in all the Tantras; by contemplating on this, one obtains the greatest psychic powers. there is no doubt in it. Ch. 5. v. 98. **Shiva Sanhita.**

Then let him go again to the Kula through the practice of Matra Yoga (i. e., pranayama). This Yoni has been called by me in the Tantras as equal to life. Ch. 4. v. 4.

Love is the fulfilling of the law.—*Paul.*

In the pericart of the addhar lotus there is the triangular, beautiful Yoni, hidden and kept secret in all the Tantras. —V. 22. Ch. 2

The Tantras recommend lingams made of mercury as the most sacred. —**Rajendralala Mitra,** LL. D., C. I. E.

If any one says that those in love have no sense, he is certainly stupid and good for nothing; for if we take away the pleasures of love from life, there is nothing left but to die.—*Antiphanes.*

We will now explain love:—Its nature is extreme devotion to some one. Love is immortal; obtaining which, man becomes perfect, becomes immortal, becomes satisfied: knowing which he becomes intoxicated (with joy), transfixed, and rejoices in the Self. It (Love) cannot be made to fulfill desires, for its nature is renunciation. Renunciation is exclusive devotion to Love, and indifference to everything opposed to it. Exclusive devotion is abandoning all other refuges (but Love). Love is greater than work, knowl-

edge, or Yoga, because it is its own end. Some say knowledge, indeed, is the means to Love; others say Love and Knowledge are interdependent. The Sons of Brahma say that Love is its own reward; therefore Love alone, is to be embraced by those who desire liberation. The teachers thus sing the means of reaching it (Love):—He who gives up even the Veda, and attains to unfaltering Love, crosses the ocean of Maya (illusion); inexpressible is the essential nature of Love; ever increasing, continuous, having the nature of subtle perception; being self-evident it does not depend on other truths; surrendering all activities to Him (Brahma), even passion, wrath, pride, etc., are to be employed in that connection only. In all times (past, present, and future) Love is the greatest thing: thus, say Kumara, Vyasa, Suka, Sandilya, Garga, Visnu, Sesa, Udhava, Varuni, Bali, Hanuman, Vibhisana, etc., who were teachers of Love, and who were fearless whether what they said was considered prattle or wisdom. Those worshipers who have this one object in life are the greatest. He who believes and has reverence for this declared by Narada, by the command of Siva, he becomes possessed of Love; he gains the Dearest.

—**Narada Sutra** (Bhakti Jijnasa). Sturdy's rendering from the Sanskrit.

"I swim about on the wild sea of love; I see no shore."

It is the deliberate verdict of the Lord Jesus that it is better not to live, than not to love. —**M. Drummond.**

Can you ask? Look at nature,—the happy condition
Of wedded things there!
Would God ask submission
To that which brings body and soul to despair?

You conquer! O take it,—this body created
For love such as thine!
Our hearts are well mated.
The tendrils of soul, here, with soul intertwine.

Then to flight! Love is victor; he beckons unto us:
Come, follow his guide,
Sweet,—let them pursue us—
We'll escape into bliss, for the world it is wide.

* * * *

The moon has gone down, and the garden is lying
In darkness, alone,
But the lovers are flying
From out this dark night, to a morn of their own.

—**M. W. Kibbe.**

Chitanya was of Nuddea (Nadiya, a District in Bengal, India), and a prophet of love; as a *Tantracharin* he came to exalt and consecrate passion, not to destroy it.

God is Love.—1 *John*, 6.16.

"The self-generated mind of the eternal Father spreads the heavy bond of Love through all things, that they might endure forever."

Thus they have passed and we shall follow soon
Into an endless Midnight or a Noon;
The Stars, that likewise oft shoot from their spheres,
Fall into the arms of wooing Sun or Moon.
—*Ab'l Ala.*

In the opinion of the Tantra there is no enjoyment higher than that of love. V. 2, P. 154. **The Dabistan.**

Many listening to accounts they do not understand relative to these sacred doctrines so popularly set forth by Hin-

du and Greek philosophers alike, fancy they are acquainted with all the wisdom of India; though they have never conversed with any of the Tantrik Teachers, nor received information from those initiated into the 'Mysteries.'

—**J. M. Yosada.**

In a treatise as short as this, it would be a dangerous mistake to go into details, however strong may be our desire so to do. The language used in the discussions of sacred things is universally known to Tantrik Schools all over the world. In the secret doings of Initiation the Student is taught the origin of things, the nature of the Soul, and shown the births of worlds and systems by dramatic representations. —**Carl Grant Zollner.**

Of the great antiquity of the worship an inference may be drawn from the Tantras, the books that describe Kaula worship, being considered more ancient than the Puranas, one of which is called Linga Purana.

—**Sellon,** in Anthropological Memoirs, Vol. 1, P. 2.

That the pleasures which arise to men from contact with the senses are to be relinquished as accompanied by pain, is but the warning of fools. —**M. W. Kibbe.**

The senses do not lead to sensuous objects when under the guidance of the true knowledge. —**Sankaracharya.**

"To live is the most difficult thing; any one can die and when God wills us to love he will know what is best to do."

He who has wisdom overflows with Love; he who loves fully overflows with the deepest wisdom. The latter must not be confused with mere intellectuality. A man may become caught in the snare of the head, the most hopeless and difficult form of ignorance.

—**Narendra Nath Dutt** (Vivekananda).

Wisdom sees with a telescopic, love with a microscopic eye. Wisdom perceives the essence, love feels the sweetness. Wisdom discovers the supreme intelligence, love reciprocates the supreme loving will.

—Pandit, **Kishori Lal Sarkar.**

One must be very unfortunately constituted, very hostile to nature, very blind and crooked-souled, to pronounce against God himself, that he cannot love. —**Michelet.**

Tantriks worship the beautiful, the sublime, and sometimes select as an object of concentration a beautiful girl about fifteen years of age with fair hair and prepossessing appearance, clad in the best cloth and decked with finest jewels. —**P. Marcelin Delmar.**

"To own all sympathies and outrage none; to live as if to love and live were one."

The horse-like senses lead toward heaven him, who is possessed of knowledge, who is free from old age, and who

Initiation, by reason of the safety it affords, has always been, and forever will be, the accepted means of introduction to the "higher knowledge."—*Earl Loyd Ferguson.*

"If you will become the spy upon nature in her own watchfulness, and not rely on a careless, and often itself, a borrowed authority, you will turn from those discouraging prospects, presented by the result of every metaphysical or transcendental attempt to make knowledge out of notions; and by entering into sober communion with your own senses, lay yourself open to the advising of those five ministers of observation, appointed by nature for her counseling in all inquiry after truth."

The ancients were right in their worship of beauty. Has not some traveler told us that wild horses choose the most beautiful among them for a leader? Beauty is the spirit of all things. It is the seal which nature has placed on her most perfect creations. It is the truest of symbols, and the one most rarely encountered. Who has ever thought of a deformed angel.—*Honore de Balzac.*

And blessings on the falling out,
Which all the more endears;
When we fall out with those we love
And kiss again with tears.

—*Tennyson.*

stands on the wheel of this chariot-like body, which is transient, but the operations of which are imperishable. That eternal divine being is perceived by the devotee.

—**Sanatsugatiya,** Ch. 6.

The fifth act of the Tantrik ceremony, the union of the actual man and woman, is held to be the most important of all. In their minds it is supposed to symbolize a great cosmic mystery, the production of the universe through the union of Purusha and Prakriti, a mystery constantly kept before the mind by the worship of the two symbols Linga and Yoni.

—**Sir M. M. Williams,** Religious Thought and Life in India. P. 196.

The Vira worshiper (7° Am. Div., T. O.) may marry by mutual choice another, in the assemblage of Sakti-worshipers, when a circle is formed.

—**Mahanirvana Tantra,** Ch. IX. 279.

The whole truth of the Sankhya philosophy is symbolized in the Tantra (Sakti-worship). You will remember that the Sankhya believes in the evolution of the world and of the whole universe out of One Eternal Energy, while the individual soul is known as Purusha, the Infinite Spirit. So Siva represents Purusha, the formless Infinite Spirit, and His consort or Sakti is that Eternal Energy, which is called in Sanskrit, Prakriti. The union of the male and female principles of Divinity is the beginning of cosmic evolution.

—P. 71, India and Her People. By **Pt. Kali Moharai** (Abhedananda).

Tantriks say that, when a woman and a man are in close conversation, whoever disturbs them is worthy of God's malediction, because they both therein share a state of happiness

—P. 154. **The Dabistan.**

The Tantriks maintain that their creed is the greatest of all religions, because to indulge the appetites and passions with the mind fixed on union with the Supreme Being is believed to be the highest of all pious achievements. Indeed, all who are uninitiated into this system are styled "beasts," the initiated being called the "perfect ones."

—**Sir Monier-Monier Williams,** M. A., Ph. D., D. C. L., K. C. I. E.

The miracles of a Tantrik are those of patience, love, and justice.

—**C. D. Frowde.**

The holy circle (Sri-Chakra) or meeting of the Tantriks on solemn occasions (represented by a mystical diagram) is said to be 'the door to the highest form of salvation—complete union with the Supreme Being.'

—**Sir Monier Williams** of Oxford University.

In that which belongs to love, I surpass every one else, past as well as present; this I declare everywhere.

—**Socrates,** in dialogue with Theages.

The Kaula Rite, Chakra, the Ring or Full Initiation, is a solemn sacrament in honor of the Creator.—*Armand Marquis Persoin.*

A woman who is guided by her head, and not by her heart, is a terrible companion; she has all the defects of a passionate woman, with none of her good qualities; she is without mercy, without love, without virtue, without sex.—*Honore de Balzac.*

"My beloved is absent, and by day there is no Sun in the sky; no Moon for me at night!"

Thy sins are forgiven thee because thou hast loved much. Dosthai (Jesus, the Christ, a Son of God).

Of all things under heaven, religion ought to be the most free.

He who has realized Love has found the source of all happiness; of happiness which cannot fade, because its object is imperishable. There is no name that adequately describes this state.—**Narendra Nath Dutt** (Vivekananda).

It would appear from the Tantras that the worship of the female is associated with the use of wine, flesh, fish, and the practice of Magic; not habitually, but during the ceremonies of worship. The votaries seem to be guided by an idea similar to that enunciated in Eccles. IX: 7, 8, 9., "Eat thy bread with joy and drink thy wine with a merry heart; let thy garments be always white and let thy head lack no ointment; live joyfully with the wife that thou lovest," etc.
—Ancient Faiths Embodied in Ancient Names, Vol. 2, P. 646, T. Inman, M. D. (London).

The Gurus of India are principally of two classes, namely; Tantrik and Vaishnava: the Tantrik Gurus are generally very learned men.
—**Bhattacharya,** President, College of Pandits, Nadiya, Bengal. (Hindu Castes and Orders, P. 26. Calcutta, 1896.)

A true Guru is a man who performs all the acts of worship of which Siva is the subject, omitting vows; who knows no other God than Siva, and reads no other history than his; who shines like the Sun in the midst of the dark clouds of ignorance which surround him; who meditates unceasingly on the merits of the **lingam,** and proclaims everywhere the merits of Siva.
—P. 125. Hindu Manners, Customs and Ceremonies, by **Abbe J. A. Dubois** (Edited by H. K. Beauchamp, Oxford, '97.)

The Priesthood of the Tantriks is composed of men of experience and realization, those who know the truth at first hand and not centuries after. They attain to the rank through merit, the result of palingenetic and coengenetic processes. These men, three-fourths of whom receive training prior to birth, live entirely without the praise of the world. They write nothing for the edification of laymen and are made known to the student only upon initiation, the Primate being the only official who deals directly with the public. —**J. M. Yosada.**

All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son and he to whom the Son will reveal him.—*Luke*, 10.22.

THE PILOT OF THE SOUL

Doctrines!. Systems! Creeds, by which to live!
Who holds the pen from whence the truth doth flow?
What man shall say, 'trim thou thy lamp like this
E're thou the light to guide thy feet, can'st know?'
For it is written: 'This thing shalt thou do
Or with the Prince of Darkness make compact.'
Yet every nation has its Hell and Gods,
And every God a different life, exacts,
And this we find: 'Upon thy brethren, all,

Oh, God! where are you? I wish to see
If you are else than this ocean bright;
I order ye to come to me,
And merge yourself in Light of Light!
— *Ram Tirath, M. A.*

With free unstinted hand pour out thy love.'
This done, and thou shalt live,—this, all the law!
None other key unlocks the gates above!
Yet, failing this, in faith must raise our voice
To God and pray, as favor to the Son
Who standeth closer, dearer than the rest,
That of our sins he purge and cleanse each one,
And so being cleansed, the Soul long steeped in vice
And with unrighteousness hath laid its bed
Sits now with angels trained in higher love.

So this is life! that we should meet, and love,
And having drained love's cup so sweet, must part
Perchance like birds to soar around some throne,
Or, failing, 'neath the lash of God to smart,
And who hath judged us? Whose the hand to smite
Or say, these joys eternal thou hast reaped.
The scales that weigh the pure or sinful Soul
Is wrought by man, himself in error steeped.
Who then shall mark the way? Who nearest God?
The one who's walked the path marked out by creed,
Or he who's heart hath tasted every joy,
And by great sorrows, deeply made to bleed?
Aye, who shall man the wheel and guide the barque
So laden with the Souls that seek the shore
Where sweet Samadhi dwells—at one with Brahm—
From whence the Soul did start life's journey o'er
Save he who's sounded well the rocky shore,
And on each reef and shoal a beacon light
Hath placed, that none capsize, and evermore
For ages work, their battered ship to right?
Know thou that wisdom by experience deep is bought,
And it alone can guide and lead the way.
All else is folly! 'Neath the dark, deep sea
How canst thou guess what horrid monsters stray?

So be it! He who's sailed life's stormy sea—
The Soul within—and knows each rock and shoal
Alone can mark the buoys along life's chart—
Alone can lead us safely to the goal.
None other than a Guru, wise and learned,
Who overcometh self, and lust, and pride,
And each temptation prone to human flesh,—
'Tis he, a Tantrik Priest, our feet can guide.

—**Kenneth Siebert Leighton.**

For, what is your life? It is even a vapor, that appeareth for a little time; and then vanisheth away.—*James*, 4.14.

Like the one in the Vedas and the Sun in the universe, is the knower of the Tantrik science to be honored.—*Sivagama.*

It is loudly declared by all Tantrik Teachers and clearly verified by reason, that the misdirection of natural forces, traceable to ignorance, is the cause of all the evil in the world; and the most baneful of ignorance is that which pertains to Self.

—**C. D. Frowde.**

Wrong-doing is but the evidence of a diseased body or an insufficiently trained mind.

Siva Siddhas (Tantrik Priests) are those who clearly understand the way of vacuum mingling with vacuum; of love mixing with love; and of light merged in light.

—**The Tiru Mantra** (first Tantra on Initiation.

"The way of these is not known like that of birds in the sky";—says the Smrti.

In the Spiritual hierarchy of the Tantriks the priesthood constitutes an unbroken line of teachers any of whom an initiate may know in answer to a question: (........) after which a stream will flow into his bosom.

—**Siddhagatika** (Ancient Sanskrit work), Ch. 9, V. 22.

Like my Lord, who can understand the greatness and the smallness, and affection, and want of it; in unity, contracting the five tortoise-like and asking for (welfare in) the two worlds, they were continued in the tubes (after) entering it.

—**The Tiru Mantra** (First Tantra on Initiation), V. 21.

That which tends to accomplishment of all yoga should be learned through the initiation of a Guru.—*Yoga-Kundalini-Upanishad of Krishna-Yajur-Veda.*

The priesthood of the Tantriks is not that of a superior nurse, their object being to make men, not slaves, and to strengthen the individual will, giving self reliance and sense of strength. —**P. Marcelin Delmar.**

Only the knowledge (of Yoga) imparted by a Guru through his lips is powerful and useful; otherwise it becomes fruitless, weak and very painful. —Ch. 3, part 2, **Siva Sanhita.**

The wages of a Tantrik priest are the satisfaction and power that flow from the possession of real knowledge which may be used for the purpose that lies nearest his heart. —**C. D. Frowde.**

By far the most valuable possession of all, to all men, for life, is skill.—*Hipparchus.*

The work of the Tantrik priesthood is a most abstruce and illimitable study, requiring particular training and qualifications in the student; it embraces every domain of transcendental knowledge. —**P. Marcelin Delmar.**

As a priest you are, in the eyes of Karma, dead, and not subject to the law.—*The Siddhagatika.*

The performance of Karma with peculiar skill and dexterity is the first acquisition of the Tantrik Priest.

—**The Siddhagatika,** (An Ancient Sanskrit work). Ch. 5 Vol. 16.

Tantrik teachers not infrequently produce phenomena, which, according to Western Science, transcend all human limits. In this particular phase of their work they have never been surpassed.

—*Paul Marcelin-Delmar.*

In the entire history of the world, irrespective of race, creed, age, or nationality, the work of the Tantrik priesthood, with its strange truths, has never been surpassed.

—**Sir Francis Bernard.**

The Tantra must rise or fall with the GURU SYSTEM upon which it is entirely based. The Teachers of this system, standing as they do, at the head of Vedic theologians, arm the scholar against the error of the times, and point out to him the fact that the independent path is perilous and slippery.

—*Henri Balassa Gavarni.*

This succession of teachers (Tantrik), each initiated by his predecessor, carry on, unbroken, the spiritual tradition of the great Kapila, Krishna, Gautama, Patanjali, Sankara, and Guadapada. —**Siegler Quinn Jebb.**

The Monastic Universities where priests (teachers) are trained exist here in America under the form of simple residential quarters. The course of study and training for the Teachers requires from seven to seventeen years devoted to the study of philosophy, religion, the practice of Yoga, and the production of phenomena. The ordeals through which such a candidate for teachership is compelled to pass are far reaching in their scope and terrible in severity, subject-

ing him to tests which are quite beyond an ordinary human soul to endure. The present Supreme Representative of the Tantrik Order in America is the youngest Primate in charge of any province in the world.—**Carl Grant Zollner.**

Many are the radiant points already shown in his supervision.

A HYMN OF FAITH

I have fled the pestilential plains below,
Where doubt and treachery and deceit abide,
And sought thee where thou dwellest, in the glow
Of the sun-warmed peaks, where fire doth meet with snow
And love with wisdom,—and now 'tis summer-tide:
So pure and fine
Is the air that it dances in my veins like wine.

Summer on the earth,
And in my soul! Yea, I, of little worth,
Feel the full glory of summer: the song of birds,
The scent of flowers, the nameless ecstasy
That breathes in the winds of summer—all these I know;
But thy wise words,
Thy noble thoughts, thy high philosophy,
Win me to more of profit and delight.

For I have crept from the plains up to the height
Where thou dost sit, at last have reached thy feet,
And humbly bow my forehead to the dust
Before thee, waiting patient in the trust
Thou yet wilt find me for thy service meet.

Patient am I, my Master, yet how glad!
Henceforth what is there that should make me sad?
Faith is so sweet!
I have come to the light through darkness, and now I see—
I see—I know! And naught can take from me
My perfect faith, my absolute trust in thee.

—**M. W. Kibbe.**



Bacchus.—India.

Thou, O Initiate, who art an heir to work, wisdom, love, riches, and final emancipation, see to it that you pay the debt you owe your Teacher, the Elementals, and the Gods.

—Paschal Warren Tormes.

"For those who doubt, there is no salvation; emancipation is only for those who do not doubt, therefore, one should have faith."

A true conception of the lofty nature and the high functions of a Guru will necessarily end in an utmost reverence and exalted love for Him, without which none can fully realize the truths taught by Him. To perceive a truth as fully as the Guru does one should look at it from as many standpoints as the Teacher does; that is to say the disciple's mind must be en rapport with that of the Teacher. A complete resignation on the part of the disciple to the will of the Teacher and an unbounded love for Him, a feeling of devout love to the Teacher, cannot but serve to remove the barrier which arrests the flow of wisdom from the Teacher

It is certainly impossible to find in the three worlds a parallel to a good teacher, the imparter of knowledge.—*Sathasloki.*

to the disciple. Once the barrier is removed they come so close together that the truths which are stored up in the Teacher's mind will flow, as it were, in a continuous stream to the mind of the devotee through the conduit of complete sympathy opened by love. It is with such feelings of devotion that the disciple should approach the Guru. These disinterested visible custodians of the records and their interpreters, who are, as it were, the representatives of the Veda, should be deeply revered, as such devotion toward them is necessary if the disciple would avoid the many pitfalls of error that beset him all through the line of spiritual progress. This principle forms the key note of the whole Vedic religion; and it behooves, therefore, every seeker after Truth to study and understand what is meant in the passage of the Upanishad of Suresvaracharya (VI. 23.) in which he says: "Whoso hath highest love for God and for the Guru as for God, to that Great Spirit the truths here taught shine in full. —**A. M. Sastri,** B. A., Pandit.

The Srutis say "He knows who has studied under a preceptor."

There is not the least doubt that Guru is father, Guru is mother, and Guru is Deva; and as such, he should be served by all with their thought, word and deed.

—**Siva Sanhita,** Ch. 3. v. 13.

TO MY GURU

Like a speck caught in a whirlwind
I've been driven here and yonder,
Knowing not my Soul or maker—
Nor my home nor destination.
Knowing not from whence God called me,
Like a fitful dream, existed,—
Like a dream my coming,—going.
All my life has been like phantoms,—
Phantoms, all my sisters,—brothers,—
With no thought of why I came here;
What the motive,—what the ending,—
Why the trials and the troubles—
Why the tears and mighty sorrows,
And the heartaches and the longings
'Till a voice called through the darkness:
"Pause and seek the soul within you,
Thou art God, and thou art wisdom,—
Thou art peace and understanding,—
Thou art Love, and Light, and Rapture—
Waken from thy dreams, thy slumber,—
Listen to the words I'm speaking:"
In the path that leads to heaven,—
By the straightest path, I'll lead thee
That thy soul will reach perfection.
There in unison with Brahma
Thou canst point the way to Godhead.
Thou canst place upon life's pathway

Our nights and days around each other spin,
And we, like Planets, end as we begin;
Our feet are on the heads of those that passed,
And as the cradle cries, the graves all grin.

—Abu'l Ala.

To that man of high aim, whose body, mind, and soul, act in correspondence, the higher, nay, even, all secrets of nature become revealed. He feels within himself, as everywhere, that universal life wherein there is no distinction, no sense of separation; yet all bliss, unity, and peace.—*Foreword, Yoga-Sutra of Patanjali.*

Where the weary ones are struggling
Signs that point the way to heaven.
Thou canst be the staff and comfort
Of the Souls that seek for wisdom
As they labor up life's pathway.
And unto the voice, I answered;
Be unto my Soul a GURU,—
Be a loving, Tantrik GURU.
For within life's garden, growing
In the Soul that dwells within me
There are weeds and poison nettles,
There are thorns that prick and pierce me
As I strive to weed life's garden.
Thou, who hast the strength to guide me,—
Who can overlook my weakness,
Place my feet upon the pathway,
There in love and patience guide me,
And our God will bless thy efforts,—
Bless the words that thou shalt utter,—
Bless thy thoughts, thy life and actions,
And when closed thy earthly mission,
There with Him beyond the border,—
Far beyond our ken and vision,—
Far beyond our understanding
Where the souls of love are gathered
Thou shalt dwell in bliss and rapture
At the closing of life's drama,—
At the drawing of the curtain,
And my love shall follow with thee.

—**Kenneth Siebert Leighton.**

The world knows nothing of its greatest men.

Sum quod eris, fui quod es.

Away with false asceticism; it is useless. All things are from God, and so must live. Our emotional longings are not to be crushed; but we must bend brain, heart, and muscle to secure their eternal gratification. We must be infinitely ambitious in desiring that beyond which there is nothing more, and in which is everything that can exist. —Introduction to Bhagavad Gita, P. 12. By the translator, **Mohini Mohun Chatterji,** M. A.

The life of those who strive against nature is not otherwise than theirs who strive against the stream.—*L. Anneus Seneca.*

Every Brahman who lives up to the requirements of his religion not only eats meats himself, but sanctions it upon the part of his fellow religionists; and there is not one page in the whole of the Vedas, in the Mahabharata, nor in the Ramayana but what sustains him in this practice.
—**Bodhananda,** Swami, in a public lecture delivered at the Vedanta Society, 62 W. 71st St., City and County of New York, on the 18th of November, 1906.

The Brahmanical Sastric laws relating to social discipline are based upon an express recognition of the natural wants, necessities and appetites of men. The orthodox codes not only regard marriage as allowable, but make it imperative on every

Nature is obstinate; she cannot be overcome, she demands what is her own.—*Seneca* (*Ep.* 119.)

man and woman. Such legislation is beyond all praise. Pp. 545-546. Hindu Castes and Sects.

—**J. N. Bhattocharya,** M. A., D. L., Pres. College of Pandits, Nadiya; Author of "Commentaries on Hindu Law," "Vyavastha Kalpadruma," etc., Calcutta, '96.

"As a matter of fact the beginning of our history is—love. It is the beginning of every man's and every woman's history, if they are only frank enough to admit it."

As long as there is no desire for Love which, in the end dissolves all limitations, there is individual selfish life following life, with the attendant miseries of birth, growth, old age, decay, and death. There is no peace, no goal for those who do not learn to love; they beat backward and forward on the storm-tossed ocean of separation called the world, striving ever for the most futile and ephemeral of things, for personal and separate existence, for self-solicitude. Alas! what misery is theirs. Such striving fulfills not even the average conception of ethics and philosophy.

—**Narendra Nath Dutt** (Vivekananda).

Nunquam aliud natura, aliud sapientia dicit.

"God is visible in his works and asks nothing from his creatures which contradicts the laws of their nature."

"The heart that has truly loved never forgets,
But as truly loves on to the close;
As the sun flower turns on her god when he sets
The same look that she turned when he rose."

I love three things in your world, namely: women, perfume, and prayer.
—*Mohammed.*

Have we not been told how, through the lips of woman, the breath of divinity passes; yes, dear reader, there exists nothing that the true love of her cannot cause a man to achieve. In that sweet bosom is to be found more pure and sacred emotions than in all the churches, pagodas, and mosques that stand. —**O. M. Bernard.**

Is the law of Nature but a natural felony without the contentions of men? Written laws like spider nets catch and hold only the weak; it must be the bent of the individual or your law availeth nothing.

"Some day it will dawn upon the many that the law of man is not the law of God, and that the Soul constantly strives to keep His law, which is the Gospel."

FROM "SOUL'S AWAKENING"

"Thy virtue lies, not in the act thou dost,
But in the thought that every act is just.
As God hath made thy body, pure and free.
So live in every part He giveth thee.

Whatsoever is born of God, sinneth not.—*St. John, Ep.* 1. 68.

Hath God presented thee a house of wood,
With rooms for pleasure,—rooms for food,
Would'st thou retire and in the kitchen dwell,
Or would'st thou gladly use each room, and well?

Obey the laws of thy Creator; but if not, then leave his kingdom.

A time there is to eat; a time to sleep;
A time there is all holy thoughts to keep,
But Tantra teaches, love must have its day,
So seek thy mate and let thy soul have play."

—**Kenneth Siebert Leighton.**

Introduction to the Kaula Rites and Their Outcome, the "Mysteries," as Taught and Practiced Throughout the World by Tantriks in the 3d or Vamachari Degree.

"The Kaula Rite, Chakra, Ring, or Full Initiation (Lower Tantra) with 7 M's is held at time of conjunction and opposition of the Sun and Moon (new and full moon days) in every month. Aside from the foregoing, the ordinances of the *Tantra* call for five *Siva* festivals during the year of 1906. Sojourning Tantriks (in America) are required (Primate's edict, K. Y. 5007 y. 10. m.) to first register for Exam. with Attendant."

EXAS, EXAS, ESTE BEBELOI!

Hushed be each lawless tongue, and, ye profane,
Ye uninitiated, from our "Mysteries"
Far off retire! Whoe'er a bosom boasts not
Pure and unsullied, nor has ever learned
To worship at the Muses' hallowed shrine,
Nor lead in sportive dance their votaries,
Nor in Cratinus' lofty sounding style
Has formed his tongue to Bacchus' praise;—Whoe'er
Delights in flattery's unseemly language;—
Who strives not to allay the rising storm
That threats the public weal, nor cultivates
The sweets of private friendship, but foments
Intestine discord, blows the rancorous flame
Of enmity 'twixt man and man, to serve
Some sordid purpose of his narrow soul;—**Aristophanes.**

Origin, realization, and adaptation of the "Mysteries."

"Religion is man's worship of invisible powers or beings, which he conceives of as like himself, but superior to himself; and which he usually denominates God, or the gods, or the Divine."

The two natural, reasonable aspects of religion are demonstrated in the man and woman, as they are displayed by each.—*Michelet.*

"Worship consists of the adoration bestowed upon this Divine; of thanks for favors received, and prayers for favors desired from this Divine, and of obedience offered or rendered to the supposed requirements of this divine power or person, conceived of by the worshiper as like himself, but superior to himself."

"He who possesses the love of true knowledge is naturally carried in his aspirations to the real principle of being; and his love knows no repose, till it shall have been united with the essence of each object through that part of the soul which is akin to the Permanent and Essential; and so, the divine conjunction having evolved interior knowledge and truth, the knowledge of being is won."—**Plato,** Republic, vol. I. ch. 5.

Power belongs to him who knows.—*Book of the Pitris (Indian).*

"One cannot conceive of the Divine with any attribute, the germ, at least, of which he has not recognized in man, any more than a blind man who has never seen light or color can conceive of a being endowed with sensual vision."

"Dogmatic definitions, man-made, verbal, or intellectual images of God are held as sacred and defended as valiantly as ever the Ancients protected their material images."

"The only way to rectify the creeds and purify the conduct and ceremonies of worship is by the enlightened and earnest teacher leading the ignorant sectarian to a higher development, pointing out to him the truth in a clearer and broader light; and, therefore, enabling him to interpret his old dogmas anew; or to form newer and holier creeds, and hence modify and purify his worship accordingly."

True worship should make science and art its ministers.—*Donald Ross Nielson.*

"We receive not only the dogmas transmitted to us by writing, but those which have descended to us from the Apostles, beneath the mystery of oral tradition: for lest the vulgar, too familiar with our dogmas, should lose a due respect for them, several things have been handed to us without writing. This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them."

The Sun-Christ lives in thee and thou livest in Him.—*St. Bernard, addressing the Virgin Mary.*

But since the great mass of a people are fickle and inconstant, full of unruly desires, passionate, and reckless of consequences, there is no other way left to curb them than by filling them with horrible imaginings, and by the pageantry of terrifying myths. The ancients, therefore, did not, in my opinion, act unwisely, nor without sufficient reason, when they implanted such notions of the gods, and a belief in punishments in another world; but those of the present day are much rather to be accused of folly, who try to extirpate all such opinions. —**Polybius.**

Additional light is here offered for a correct understanding of the canon of the Holy Scriptures.

"In the early days of Christianity there was an initiation, persons being admitted on special conditions only; and to arrive at a complete knowledge of the doctrine they had to pass three degrees of instruction."—

—**St. Basil,** the great Bishop of Caesarea, 340 A. D.

"You have heard as much of the mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that, you must retain within yourself." * * * "Our 'Mysteries' are not to be made known to strangers."

—**St. Gregory Nazianzen,** Bishop of Constantinople, A.D. 379.

Adam is a corruption of the Sanskrit *adim* (primeval), and Eve, a corruption of the Skt. *heva* (life, love, mother of creation, etc.)

"What is now called the Christian Religion existed among the ancients, and was not absent from the human race until Christ came, from which time the true Religion, which existed already, began to be called Christian."

—**St. Augustine,** Bishop of Hippo, A. D. 347. Living near the time of Christ, he knew whereof he wrote.

The worship of the Hebrew-Greek Bible and its progeny was the sex worship. The whole gospel story is a phallic fiction built upon myths of ancient Egypt. It is a fact easily demonstrated that what is known to Western lands as the Bible is nothing other than a series of Oriental Phallic Fables.—*G. F. G. Morgan, M. D., Pacific Theol. Sem'y, ten years an ordained active member of the Congregational Ministry of California.*

"None are admitted to the religious 'Mysteries' without an oath of secrecy. We appeal to your Thracian and Eleusinian 'Mysteries' and we are especially bound to this caution; because if we prove faithless, we should not only provoke heaven, but draw upon our heads the utmost rigor of human displeasure." —**Tertullian,** A. D. 216.

"Clemens, Bishop of Alexandria, A. D. 191, says in his Stromata, that he cannot explain the 'Mysteries,' because he should thereby, according to the old proverb, 'put a sword into the hands of a child.' He frequently compares the discipline of the Secret with the 'Heathen Mysteries,' as to their internal and recondite wisdom."

Origen, A. D., 135, answering Celsus, said: "Inasmuch as the essential and important doctrines and principles of Chris-

tianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common discipline with that of those philosophers in whose teachings some things were exoteric and some esoteric; and it is enough to say that it was so with some of the disciples of Pythagoras."

"These 'Mysteries' the church now communicates to him who has passed through the introductory degree. They are not explained to the Gentiles at all; nor are they taught in the hearing of Catechumens; but much that is spoken is in disguised terms, that the Faithful who possess the knowledge, may be still more informed, and those who are not acquainted with it may suffer no disadvantage."
—**Archelaus,** Bishop of Cascara in Mesopotamia.

"The Lord spoke in parables to his hearers in general; but to his disciples he explained in private the parables and allegories which he spoke in public." * * * "Just so the church discovers its 'Mysteries' to those who have advanced beyond the class of Catechumens: we employ obscure terms with others." —**Cyril,** Bishop of Jerusalem, A. D. 318.

"The Apostle whose name is associated above all others with the early establishment of Christianity, and who divided the Church into the natural, or psychical, and the spiritual, addressed his instructions to them accordingly. 'We speak wisdom among them that are perfect or initiated,' (I. Cor. II. 6.) 'We speak wisdom of God in a 'Mystery,' (I. Cor. II. 7.) (secret, which God established in advance of the present period for our glory, which none of the archons of the period knew)."

Paul was contrasting the "Mysteries of Godliness" with the other orgies, and he ingeniously adopted their modes of expression (Eleusinian). Symbolical Language of Ancient Art and Mythology, P. 18.
—**R. P. Knight,** M. P., Member of the Royal Asiatic Society.

The moral law is much superior to the written law, and treats of matters of greater weight; for the supreme ruler is more to be trusted than the written law, though he be inferior to the moral. —**Aristotle.**

"This is the most remarkable and, at the same time, one of the most widely spread and persistent forms of religion the world has ever known. There is not a country of the ancient world, in the Western as well as in the Eastern hemisphere, where it cannot be traced, pervading every known faith and system of theology."

The art of an initiate is ancient, but the men who proposed it in ancient times, fearing the odium attached to it, sought to conceal it, and veiled it over, some under the garb of poetry, as Homer, Hesiod, and Simonides; and others under that of the 'Mysteries,' such as Orpheus, Musaeus, etc. —**Plato.**

We distribute the necessary provisions among men, this present life, and we raise some of them several degrees above the others.—*Al Koran, Ch.* 43.

"To all men something, and to some men, all."

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.—*Philippians,* 11.12-13.



Ceres.—Roman.

Every one is aware that the source of Plato's knowledge was the "Mysteries;" he was an Initiate and on almost every page of his writings is revealed the obligation he is under not to betray to the common people the secrets taught only to initiates under the pledge of secrecy. **—J. D. Buck, M. D.**

I know, I understand; thou art giving directions to one who is acquainted with these things. **—Homer.**

"The existence of this form of religion is to be found in America, Scandinavia, Persia, India, Ceylon, China, Japan, Burmah, Java, Arabia, Syria, Greece, Asia Minor, Egypt. Ethiopia, Europe, and the British Isles, Mexico, Central America, Peru, and various portions of the Western hemisphere, and every part of the world inhabited by man. Its practice is participated in by people in all parts of the world today; and in India where this form of religion has existed uninterruptedly for thousands of years, there are at the present time upward of one hundred million true phallic worshipers."

"By phallic religion is meant the Tantra in which the human generative organs (male or female), their use, realistic images representing them, or symbols indicating them, form an essential and important factor in the dogmas or ceremonies."

"The Grecian and Roman writers treated the popular religious rites of their time with mirth, but always considered the Phallic 'Mysteries' with the deepest reverence."

"Phallic observances once represented the spiritual life of Greece, and were considered for two thousand years and more the appointed means for regeneration through an interior union with Divine Essence."

"Phallicism was common to ancient America and it is quite probable that the mound builders of North America were votaries of this same worship. The Abbé de Bourbourg, who made careful explorations, confirms the statements in regard to phallic symbolism in America, and supposes that it was introduced from America into Europe."

"Not only do we find the writers of sacred history freely and unaffectedly referring to many things that in this day are considered indecent and unholy, or at least unfit for general discussion, but the Lord himself is recorded as speaking on these topics with a frequency and in a manner to leave no doubt that nothing in their nature or suggestiveness rendered them unworthy of even divine mention."

"Sex worship as a religion represents a stage in the development of the human mind; and the grandest theologies of today are the outcome of this mode of worship. It constitutes the basis of all that is sacred, holy, and beautiful."

"The phenomenon of procreation has ever been a source of deepest interest, curiosity, and reverence; and we may readily imagine how directly and forcibly it impresses itself upon the

Gautama (the Buddha) was an initiate of the Tantriks; his last disciple and direct heir being the author of the Mula Tantra (a Tibetan work).

"Noah prayed daily in the Ark before the body of Adam." The "middle of the Ark" was the place of worship and "so soon as ever the day began to break," etc.

The most imperfect, and apparently most culpable, act of love is of greater value than the best of prayers.—*M. Madrolle.*

As to Buddhist Priests in America in the Fifth Century, see translation of Carl Neuman's work: A Resume of the Arguments of De Guiges, Klaproth, Gustav d'Eichthal, Dr. Bretschneider, with letter by Colonel Barclay Kennon, late of the U. S. Coast Pacific Survey. Compiled by Chas. G. Leland.

All truth is sacred; it is the alias for spirituality.

mind of man as he is rendered keenly observant of all phenomena."

"The sexual congress was the most sacred of the ancient orgies and was called by way of eminence, the 'Mysteries.' Every act, rite, and person engaged in them was symbolical; and the individual revealing them was put to death without mercy; so also, was any uninitiated person who happened to be present. The uninitiated were regarded as atheistical and impious."

"This doctrine is indeed so rational that it can never be objected to by any but quacks in philosophy and religion. For as he is nothing more than a quack in medicine, who endeavors to remove a latent bodily disease before he has called it forth externally, and by this means diminished its fury; so he is nothing more than a pretender in philosophy who attempts to remove the passions by violent repression, instead of moderate compliance and gentle persuasion."

"The moon expands the lotus of the night,
The arising sun awakes the lily; each
Is with his own contented. Even so
The virtuous man is master of his passions,
And from another's wife averts his gaze."

"Phallicism appears to man the most powerful and incomprehensible and therefore superior to all other mysteries. The creative act produces the most wonderful and most prized result, a new being like ourselves."

"Within the range of our observation and experience there is nothing in nature at once so mysterious, so potent, so awe-inspiring, so powerful in its manifestations, so inexplicably marvelous in its results, silent and invisible in its operations, omnipotent and supreme in its capabilities."

"It is through this that the greatest of all things in nature is accomplished: it is possessed of a power transcending all others in greatness and mystery."

"The Ancients were right in regarding sexual passion as divine. Among animals it is called instinct; in the vegetable world we recognize it as a tendency to cellular development and multiplication; in the mineral kingdom it is known as chemical affinity; in the domain of intellect it is the spontaneous craving that seeks enjoyment in the mental activity of evolving or receiving ideas; in the realm of affection it is anxious agitation which revels in the exciting play of the emotions, etc."

Since I was born a mortal, to pass over the beaten track of life, the road I have often passed, I know; what I have to run over, of that I am unacquainted. Teasing cares, leave me alone! What have I to do with you? Before my last hour shall come, I shall play, I shall laugh, I shall dance with the fair Lyoeus. —**Anacreon.**

A new world opens to us as we dive into the "Mysteries." —*Sir Francis Bernard.*

Without women, the beginning of our life would be helpless; the middle devoid of pleasure; and the end of consolation.—*Jouy.*

The ecstasy of passion and that state known as absolute superiority constitute one and the same plane of consciousness.—*M. Josef Bernard.*

Enjoy the spring of Love and youth.
To some good angel leave the rest;
For time will teach you soon the truth,
There are no birds in last year's nest.
—*Longfellow.*

"Bloom before fruit, the clouds before the rain—
Cause first and then effect, in endless sequence,
Is the unchanging law of constant nature:
But, ere the blessing issued from thy lips,
The wishes of my heart were all fulfilled."

"To enjoy even the sensual pleasures we must possess moral sense and those who calumniate existence have certainly abused it."

"It was this which first awoke in man a realization of the soul, a belief in the immortality of life. To the philosophers of antiquity man and woman in their individualities were incomplete creatures; they were but component parts of one being. They had in them the potentiality of reproduction and immortality; but in themselves they were barren and impotent. It was only in their union, in their reciprocal and co-operative activity, that they became one, a perfect soul. Only then were they capable of fulfilling the divine will for which they were mutually created."

"God's temple is the most fitting place for indulgence in this Divine Act, the consummation of God's will."

Yes, Tantriks can use the "Deborahs," the "Esthers," the "Ruths," the "Naomis," the "Miriams," the "Marthas," the "Marys," the "Dorcases."

"Some of the ancient places of worship were devoted entirely to this holy purpose, as appears from the fact that the chief temple of Babylon was called Bit-Shaggathu; which means, literally, the Temple for Copulation."

"The womb of earth the genial seed receives:
For the almighty Jove descends, and pours
Into his buxom bride his fruitful showers;
And mixing his large limbs with hers, he feeds
Her with kindly juice and fosters teeming seeds."
—Georgics, 2nd book. **Virgil.**

The true minded will not be vulgarized by the spectacle.—

"The sexual instinct, the divine passion, this all-pervading, impelling force, is the actuating creative spirit of the Almighty."

"And to reach in the body even up to the Heaven of Brahma."—*Ankan-Laheyya-Sutta, V. 14. Gospel of Buddha.*

"The union of the sexes is regarded as supremely sacred and divine; not only because of the ecstatic exaltation that is inspired (which, in many of the ancient religions and philosophical writings, is regarded as a momentary union with God; an absorption into the Divine Soul), but because of its wonderful and sublime result. It was the acme of human bliss, a glimpse of the Divine Nature, the immortalizing act of God."

He speaks of a mighty bliss, which cannot be expressed in words nor believed to be possible; for he will convince you by arguments that all these things are yours, both what is here and there and everywhere. —**Aristophanes.**

"She dreamed she died and went to God. The way
Led through strange uplands, desolate and gray;
And she went trembling, weak and sore afraid
For the one sin that in her bosom lay.

Fear drove her through the darkness as a rod
Till, on a sudden, all of Heaven and God
Flared through the distance like a living flame
That burned upon the secret of her shame.

She dreamed she fell down prostrate at God's feet
And cried: 'Oh, God, this little sin and sweet,
Judge not by this, but by those joys repressed,
The dear dreams stifled in the aching breast.

Judge by the heart-flames I have choked within—
Call me not all impure for this my sin.'
Then, as the dream broke, came God's voice tenderly;
'Poor soul, thy sin is thy one chastity!'"

"The absence of sexual power was regarded by the Egyptians as the most humiliating disgrace that could befall a man."

"It is a physiological fact that absolute continence is often attended with mental and physical derangements as painful and as disastrous as those resulting from the most intemperate indulgence."

"The world at large has always regarded sexual power or virility as a divine gift, to be cherished and exercised in accordance with its sacred and mysterious purpose, and has looked upon the act of generation as not only proper and necessary, but as a holy and divinely ordained function for the accomplishment of the supreme purpose of life."

Phallic worship was found in America on its discovery by the Spaniards.—Introduction to Religions of Antiquity, P. 21.
—**Alexander Wilder, M. D.**

"The supreme deity of every theology is a male."

"The phallus (Hindu name, Lingam), the divine symbol of Siva, has flourished in India unabatedly for thousands of years."

"The worship of the PHALLUS (Lingam) is an important and necessary religious rite, and when fully and properly performed in accordance with the prescribed ritual, is a very elaborate ceremony, consisting of sixteen essential requisites, including a prefatory bath of purification by the worshiper. It is not necessary that the worship should take place in a temple, but may be performed in any purified place."

"The worship of the PHALLUS dates back into the hidden and unknown ages of the past, and thousands of years before the Christian era it had already given rise to elaborate systems of theology."

"Phallicism constitutes the basis of theology, and underlies the mythologies of all nations: it was the form of worship common to all the early nations of the globe; a worship universally inspired by the manifestations of nature in her great mystery of life and procreation."

Love is more powerful than all the drugs of the Pharmacopoeia combined.

There is more virtue in the penitent outcast than in the woman whose only strength lies in the absence of temptation.—*Kelvin P. Macdonald.*

"To strive continually against nature, so that we may overcome and dominate it, is to endanger both life and reason."

"Man is not man as yet"; "What he may be and what he might do, under favorable conditions, are very seldom even dreamed of."

The wife and mother is by nature the sole and sacred path. In her you shall be born again.—*Tantra.*

"It was through the woman that the divine sexual emotions were aroused; it was the sight or thought of her that brought into activity man's generative nature and powers. The invigorating and inspiring effect produced by the sight or touch of a woman, especially a virgin, in the garb of nature, is regarded with deepest reverence, as a manifestation of the divine feminine power."

A virtuous woman is either stupid or sublime.

"A gem of priceless water, just released,
Pure and unblemished from its glittering bed.
Or may the maiden haply be compared
To sweetest honey, that no mortal lip
Has sipped; or, rather to the mellowed fruit
Of virtuous actions in some former birth,
Now brought to full perfection? Lives the man
Whom bounteous heaven has destined to espouse her?"

"The priests of the Orphic worshipers at Thrace required devoted virgins in the most sacred of their ceremonies and rites."

"During worship, the Tantrik Nautch girl is in an exalted, visionary state."
—**Prof. M. J. Matter**, Paris, in Foreign Quarterly Review.

Immersed in God.

"How beautiful the movement of her brow,
As through her mind love's tender fancies flow!
And, as she weighs her thoughts, how sweet to trace
The ardent passion mantling in her face!"

"The rites with the Nautch girls are performed through a truly devout and religious desire to honor the deity and win his favor, by imitating the Divine Act by which life is regenerated and immortalized."

They (the Tantriks) who are past grand masters of physiology, say that man can, with his mind, and at will, deal out death to spermatozoa, the male germ, etc.

"From infancy the Nautch girls are trained in vocal and instrumental music. They are the acknowledged mistresses of the officiating priests; the 'Mysteries' and forms of initiation are not revealed."

"Ah happy bee! how boldly dost thou try
To steal the lustre from her sparkling eye;
And in thy circling movements hover near,
To murmur tender secrets in her ear;
Or, as she coyly waves her hand, to sip
Voluptuous nectar from her lover lips;
While rising doubts my heart's fond hopes destroy,
Thou dost the fullness of her charms enjoy."



Demeter.—Etruscan.

"Mystic gesticulation (Mudra, in Tantrik parlance) is a science of imitation and exhibition, which explains the conceptions of the mind and certifies to the organs of sense things naturally beyond their reach."

"Many Hindu women regard a child resulting from the intercourse with a priest as an incarnation of Vishnu and, if they can agree upon terms, the official will generally accommodate her."

> "The germ of mighty courage lies concealed
> Within this noble infant, like a spark
> Beneath the fuel, waiting but a breath
> To fan the flame and raise a conflagration."

"The Tantriks (Sakta degree), in India, require in their ceremony the presence of a young beautiful, and nude girl, as a living representative of the goddess. She is generally chosen from the company of consecrated Nautch girls (temple attendants) attached to the temple, and one thus selected esteems it a special honor as a tribute to her beauty, accomplishments, and abilities, which must be of the highest order to render her worthy as a representative or symbol of the immaculate deity."

> "I will describe her, my dear friend, in a few words:
> Man's all-wise Maker, wishing to create
> A faultless form, whose matchless symmetry
> Should far transcend Creation's choicest words,
> Did call together by his mighty will,
> And garner up in his eternal mind,
> A bright assemblage of all lovely things,
> And then, as in a picture, fashioned them
> Into one perfect and ideal form.
> Such the divine, the wondrous prototype,
> Whence her fair shape was molded into being."

"This practice in all of its religious purity is in vogue in many parts, especially in India, where every important temple belonging to the Tantriks has attached to it a troop of Nautch girls who are considered as holy devotees of the faith. These girls are chosen by the priests, when quite young, on account of their beauty, health, and activity, and it is regarded as a rare honor by parents to have a daughter selected for this holy profession. Even high officials and dignitaries look upon it as a proud distinction. These consecrated girls are considered particularly sacred. After reaching sexual maturity they are initiated into the mysteries and duties of their profession. Their great natural beauty is heightened by all the enticements of drapery, jewels, seductive arts, and general feminine witchery. Of all their arts dancing is the most highly cultivated; not however, the mode of dancing to which we are accustomed, but consisting of a pantomime made up of the most graceful and alluring dramatic action, gestures, twistings, and marvelous undulatory and expressive motions of the arms and legs and the whole body; a performance which is at once poetical, sensual, and skillful; and constitutes one of the chief ostensible employ-

The mother of Alexander The Great, was a "sacred woman" consecrated to the temple.

It is from the most voluntary love, elevated, that heroes have been born. —*Michelet.*

If they have *maithuna* by night that is Brahmacharyam indeed. Prasna-Upanishad.

Service, among Tantriks of the left-hand ritual (Vamacharins) throughout the world today, culminates in the inter-sexual act.—*G. F. G. Morgan, M. D., Pacific Theol. Sem'y, ten years an ordained active member of the Congregational Ministry of California.*

"Your song's transporting melody decoyed my thoughts and rapt with ecstasy my soul."

The greatest witchery is melody.

A pure woman requires veiling no more than the Sun and the Moon.—*M. W. Kibbe.*

Luke XII: 19. "Take thine ease, eat, drink, and be merry;" and XV: 23—"Let us eat and be merry."

"Ask your own heart, and nothing is so plain,
'Tis to mistake it, costs the time and pain."

Ecclesiastes, 3. 13.—"And also that every man should eat and drink and enjoy the fruit of all his labor; it is the gift of God;" and, I Timothy IV: 4—"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The consciousness of God's presence is the first principle of religion.—*Babylonian Gemara.*

ments of the Nautch girls. They are most beautiful and accomplished in all seductive and passion-alluring arts, and are safe companions by reason of their perfect state of health. All this is considered both honorable and holy on their part. These girls are treated with the greatest reverence and respect; while a Hindu woman who prostitutes herself for private gain, is an outcast and bears a disgraceful name; this is a further illustration of the sanctity attached to the Divine Act, and of the pollution and profanation resulting from its performance in the absence of religious auspices."

"Women girded phalli to their breasts, solemnizing 'Mysteries.'" —**Nonnus, XLVII.**

"According to the Gnostics, the greatest of all sins (in fact, the only sin) consisted in opposing the appetites and passions."

> "When I have gently stolen from thy lips
> Their yet untasted nectar, to allay
> The raging of my thirst, e'en as the bee
> Sips the fresh honey from the opening bud."

"These were gifts of God; they were given to man for a divine purpose, and every inclination inspired by them must be fulfilled as a religious duty; a tenet which found many earnest followers whose practices were fully in keeping with their beliefs."

The works cited below conclusively prove, and no one has denied it, that Gnosticism is identically the same as the 3rd or Vamachari degree of the Tantriks:—

Annotations on the Sacred Writings of the Hindus by Sellon, London; and Histoire Critique de Gnosticisme et de son influence sur les Sectes religieuses et philosophiques des six premiers siecles de l'ére chrétienne. Ouvrage couronne par l'Academie Royale des Inscriptions et Belles-Lettres. —Par **M. J. Matter**, Professeur. 2 tomes, avec planches, 8 vol., Paris, 1828.

"It never occurs to the mind of a Tantrik that the highest and holiest activity of nature, producing its crowning work of creation, man, can be indelicate, much less offensive or obscene."

"I am nature, the parent of things, the sovereign of the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly gods and goddesses, the queen of the shades, whose single deity the whole world venerates in many forms, with various rites under many names. The wise and the good Egyptians worship me as Isis."

"In Homeric days," says Mr. Gladstone, "we find among the Greeks no infanticide, no practice or mention of unnatural

lusts; incest is profoundly abhorred; and adultery is detested."

"The Eleusinian and Bacchic 'Mysteries' have been, and may hereafter be, violently assaulted by delusive opinions; but the opposition will be just as imbecile as that of the waves of the sea against a temple built on a rock, which majestically pours them back." —**Thomas Taylor.**

"Greek instructors taught that ecstasy was sought as a state in which to receive divine influx; because, in this ecstatic condition the human soul pierces beyond the encumbrance of the body and enters into communion with the gods. Some of their writers tell us what they learned in this exalted and enthusiastic state:—"I saw that love was the first creation of the gods, and that from the divine influence of this impulse all that is created flows."

But the sublime, when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shown at a glance the migthy power of genius.

—**Longinus.**

"It is difficult to conceive of the extent of the sublime teachings of their grand philosophers, who are even now venerated for their transcendental utterances; and who had been initiated into the 'Mysteries' and helped to initiate others, and hence, of course, participated in all the Eleusinian and Bacchic orgies."

"And yet they were phallic worshipers; their worship was quite as sexual as that of Phoenicia and Assyria; but it was inculcated in language so impressively rhythmical, and in allegories so hopeful and joyous of the achievements of its deities, that it, at the same time, charmed the ear with its melody, aroused the imagination by its brilliant suggestions and warmed the heart into grander enthusiasm and to diviner aspirations. Their ceremonies were like the Tantriks: dressed in such attractive splendor, with a dramatic movement so enticing and impressive, using a symbolism at once so realistically beautiful, and so pregnant of possible esoteric unfolding, conducted by a priesthood grand in physique, cultured in intellect and eloquence, unsurpassed in graceful dignity and in accordance with the ritual, so rich in the vitally and actively beautiful, so well calculated to arouse enthusiastic and heroic ardor, and so full of charmingly sentimental as well as subtilely amorous suggestions, that the devotees, at least many of them, were so exalted in their worship as to consider the sensual indulgences as incidental adjuncts, rather than the fundamental object of their Bacchanalian orgies."

"What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries; and Plato next received a perfect knowledge of them from Orphean and Pythagorean writings." —**Proclus.**

The Tantras supersede the authority of the Vedas.—*Sir Monier Williams, M. A., Ph. D., D. C. L., K. C. I. E., Boden Professor of Sanskrit in the University of Oxford.*



Proserpina.— Greek.

I will trust that what is deep is holy that I will do strongly before the sun and moon whatever inwardly rejoices me and the heart appoints.—*Emerson.*

His left hand should be under my head, and his right hand should embrace me. I charge you, O daughters of Jerusalem, that ye stir not up nor awake my love, until he pleases.—*Solomon's Song.* 8.3.

"Socrates was a phallic worshiping Greek, and while he was not an initiate, as were his pupils, Plato and Aristides, he approved of the 'Mysteries.'"

"Everything pure and unmixed is incorruptible and divine."

"Hence, in the fullness of time, were established the 'Mysteries,' which evolved from the phenomena of life the conception of its actual essences, and taught how purity, virtue, and wisdom led to the supreme good." "Happy," cries Pindar, "happy is he, who hath beheld those things common to the region beyond this earth—he knows the end of life, he knows its divine origin."

—Symbolical Language of Ancient Art and Mythology, Page 17. **Richard Payne Knight,** M. P., M. R. A. S.

Nunquam aliud natura, aliud sapientia dicit.

"It is through the 'Mysteries,'" says Cicero, "that we have learned the first principles of life."

"The 'Mysteries' constitute an illustration of the Platonic philosophy." —**Porphyry.**

"These 'Mysteries' are so sacred, and so zealously guarded by initiates that very little is known concerning them."

I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.—*Corinthians,* 3. 2.

"Happy is he who has beheld them and descends into the Underworld: he knows the end, he knows the origin of life." —**Pindar.**



"The wisest and best men in the Ancient World are unanimous in this: that the 'Mysteries' were instituted pure, and proposed the noblest ends by the worthiest means."

"The Mysteries of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri, are identically the same, except in name."

—**Jacques Bernard,** Author of A History of Europe, 5 vols, etc.

"The 'Mysteries' the world over are the same and the circumstances of their identity necessarily prove all to have had a common origin." —**George Stanley Faber.**

The Tantrik priest is authorized to make ocular and digital examination of both persons.

"By the 'Mysteries' is meant a communication of divine energies; either between a superior and a subordinate, or subordinate and superior souls." —**Thomas Taylor.**

'Death is but a path that must be trod;
Heaven knows not him who comes alone:
If thou, dear friend, would'st ever pass to God,'
"Save thou a soul and it shall save thy own."

"I shall utter to whom it is lawful; but let the doors be closed, nevertheless, against all the profane. But hear ye, Oh Museus; for I will declare what is true."

It is neither man nor woman that longs for intercourse; but nature in them.

"We strive toward virtue by a strenuous use of the gifts which God communicates; but when God communicates himself, then we can be only passive; we repose, we enjoy, but all operation ceases."

"She (Demeter) gave us two gifts that are the most excellent; fruits, that we might not live like beasts; and that initiation in which those who have part have sweeter hope, both as regards the close of life and for all eternity."

—**Socrates.**

"In the Eleusinian 'Mysteries,' position, influence, and wealth, no doubt, had their influence in recommending a candidate; yet they were certainly not all-sufficient; for Nero could not, by persuasion or threats, secure admission. One must have had much to recommend him before he was even thought of as a possible member. If he was chosen, he was under the most solemn vows of obedience, study, and secrecy inducted by a purification into the 'Lesser Mysteries.' To reveal any of these 'Mysteries' was, in Athens, punished by death. Uninitiated persons found unlawfully witnessing the ceremonies were also put to death."

Christian Monks are indeed children in comparison with Eastern Initiates, and their practices would have been regarded with contempt by the ascetics of old.—**Abbe J. A. Dubois.**

"As to the 'Mysteries' and secret observances, by which we receive the most vivid representations and manifestations of the truth concerning the demons, let me keep silent, as Herodotus says." —**Plutarch.**

"According to Clement of Alexandria, the tragedian Eschylus narrowly escaped being murdered on the stage of the theatre for using an expression which was supposed to have been taken from the 'Mystic Orgies,' and only escaped by showing the people that he had never been initiated."
—**Dr. Alexander Wilder,** in Payne Knight's Ancient Art and Mythology, P. 5.



"To those alone I speak, whom nameless rites
Have rendered meet to listen. Close the doors,
And carefully exclude each wretch profane,
Lest impious curiosity pollute our secret Orgies."

"For this I weep, for this indulge my woe,
That e'er my soul such novel realms should know."

A religion that can develop an Epictetus, a Plato, an Anaxagoras, an Aristotle, is not to be lightly considered.—
B. M. Udall.

To this symbolism (of the Mysteries) is art indebted for its glories and its masterpieces, as well as the evolution of all its laws and principles.
—Symbolical Language of Ancient Art and Mythology, P. 15.
—R. P. Knight.

The old gods and the new.

"The 'Mysteries' of Isis and Osiris of Egypt; the 'Mysteries' of the Babylonians; the Eleusinian 'Mysteries' of the Greeks; the 'Mysteries' of Bacchus and Venus at Rome, together with many others of lesser importance, were all in celebration of the regenerative union of the creative elements of nature."

"Their devotions were always accompanied with music and wine, which were considered the sacred means of exalting and raising the mind to a closer communion with the Divine Power."

"All nature mourns, the skies relent in showers,
Hushed are the birds, and closed the drooping flowers,
If Delia smile, the flowers begin to spring,
The skies to brighten, and the birds to sing."

"And these Divine Orgies, which it is lawful to call the most blessed of all the 'Mysteries,' were celebrated by us, while we possessed the proper integrity of our nature. We were thus freed from the molestations of evil which otherwise await us in a future period of time. Likewise, in consequence of this divine initiation, we became spectators of entire, simple, immovable, and blessed visions, resident in a pure light; and we were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell."
—Plato.



Diana and Endymion.

"Whoever has been initiated into the 'Mysteries' of the Cabiri will understand what I mean." **—Herodotus.**

"I will declare," says the revealing hierophant, "a secret to the initiated; but let the doors be shut against the profane. Do thou, O Museus, the offspring of the bright Moon,

attend carefully to my song; for I shall deliver the truth without disguise. Suffer not, therefore, thy former prejudices to debar thee of that happy life, which the knowledge of these sublime truths will procure unto thee; but carefully contemplate this divine act, and preserve it in purity of mind and heart. Go on in the right way, and contemplate the sole governor of the world. He is one and of himself alone; and to that one, all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see everyone."

The Tantrik priest says to his initiate, as did Dosthai (Jesus the Christ): "To you 'tis given to know the mysteries of the kingdom of God; but to them it is not so."



Supper Scene.

"Appuleius relates that during his initiation into the 'Mysteries' he 'saw the sun at midnight.' The literal reader disbelieves him or calls it a miracle. The initiate does neither. He knows that Appuleius meant that the sensual darkness of his natural mind was lighted up to a perception of the higher truth while looking upon the material symbols of the generating deities or participating in the practices."

An account of the initiation into the 'Mysteries' by an ancient writer and preserved by Stobeus: "The first stage or mournful part of the 'Mysteries' consists of a rude and fearful march through night and darkness. And now, when the aspirants have arrived on the verge of initiation, everything wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But, this scene once over, (or at the commencement of the joyful part of the 'Mysteries'), a miraculous and divine light displays itself, and shining plains and flowery meadows open in full view before them. Here they are entertained with the sublime doctrines of sacred knowledge and with reverend and holy visions. And, now become perfect and initiated, they are free and no longer under restraint: but crowned and

It may, therefore, be useful to the few scholars (very few alas!) to call attention to the fact, that "Tantrik Mysteries" are never exposed.

"Gifts?—Could my very soul condense
All of this world's magnificence,
Beautiful sunsets, glorious nights,
The stars with all their satellites,
Into one perfect gem; content,
Though all God's Treasure were spent,
Nay, rather, could my spirit choose
Some priceless token of the Muse,
Some splendid song which should contain
Life's peace, hope, rapture, in its strain;
And yet transcendently express
My reverence of thy womanliness,
These were for giving, though their worth
Were all of heaven and all of earth.
But I—what is it I can give
(In this brief life we dream and live)
That may be recompense divine
For that most holy love of thine?
All I can say is: 'Dearest, look,
Here is my heart!' So take this Book."

triumphant, they walk up and down the regions of the blessed and celebrate the sacred 'Mysteries,' at pleasure."

"The path of the Tantra is the same yesterday, today, and forever."

"Great Goddess, hear! and on my dark'ned mind,
Pour thy pure light in measures unconfined;—
That sacred light, Oh all-protecting queen,
Which beams eternal from thy face serene,
My soul, while wand'ring on the earth, inspire
With thy own blessed and impulsive fire:
And from thy fables, mystic and divine,
Give all her powers with holy light to shine.
Give love, give wisdom, and a power to love,
Incessant tending to the realms above;
Such as unconscious of base earth's control
Gently attracts the vice-subduing soul:
From night's dark region aids her to retire,
And once more gain the balance of her sire,
O all-propitious, to my prayer incline!
Nor let those horrid punishments be mine
Which guilty souls in Tartarus confine,
With fetters fast'ned to its brazen floors,
And lock'd by hell's tremendous iron doors.
Hear me, and save (for power is all thy own)
A soul desirous to be thine alone."

Being a rendering of the Legends of Siva, Tantrik, in Grecian dress. Proclus to Minerva; from the Harleian MS. British Museum.



DEVAKI AND KRISHNA



ISIS AND HORUS



MARY AND JESUS

THE VASTU AND PURUSHA TANTRAS

The Over-Soul is the Universal-Soul in which all individual souls move and have their being. It breathes through each of us and is the source of all human intelligence: and yet we cannot intellectually decipher its nature. It shines from above the plane of the intellect and illumines the chamber of the secret heart. We can feel its presence through our hearts by exalting the passions of our lower nature. When we unself ourselves, it fills us up. The little rivulet ebbs back into the mighty Ocean which, simultaneously, flows toward the rivulet. The Hindu law books speak of the Vastu Tantra and the Purusha Tantra in the reaching of the Nirvanic bliss. Human attempt at purification and perfection is the Purusha Tantra. When the Purusha Tantra happily accords with the unerring law of the Over-Soul, i. e., is up to it, the Vastu Tantra comes in. These two Tantras coinciding, an aspirant attains to Nirvana. Even in practical life the same holds good. Variable and seemingly hostile to the general current become the interests of some of our fellow men. They have simply to pause and watch patiently for a brief period. One turn of the wheel of Law restores the equilibrium, and we find, to our happy astonishment, that there was no hostility at all. The principle of happy and joyous co-operation with wisdom, prudence, and conscientious action is what the mighty law of the Over-Soul teaches each of us individual souls. We learn the law by observing the actions of young minds. Feel with them, they obey you; run counter to them, they set their hearts against you: just so is the Law of the Universal-Soul. Attune yourself to it, you become the Law itself. Assert your individual will against it, mother nature simply laughs at you and considers you as one of her latest born, just trying to walk on all-fours on the lowest flooring of her seven-storied palace. And yet we have all to learn through experience, through self-introspection, and through mutual observation. The whole, however, is expressed in one short sentence, **"Follow the action of the Over-Soul."**

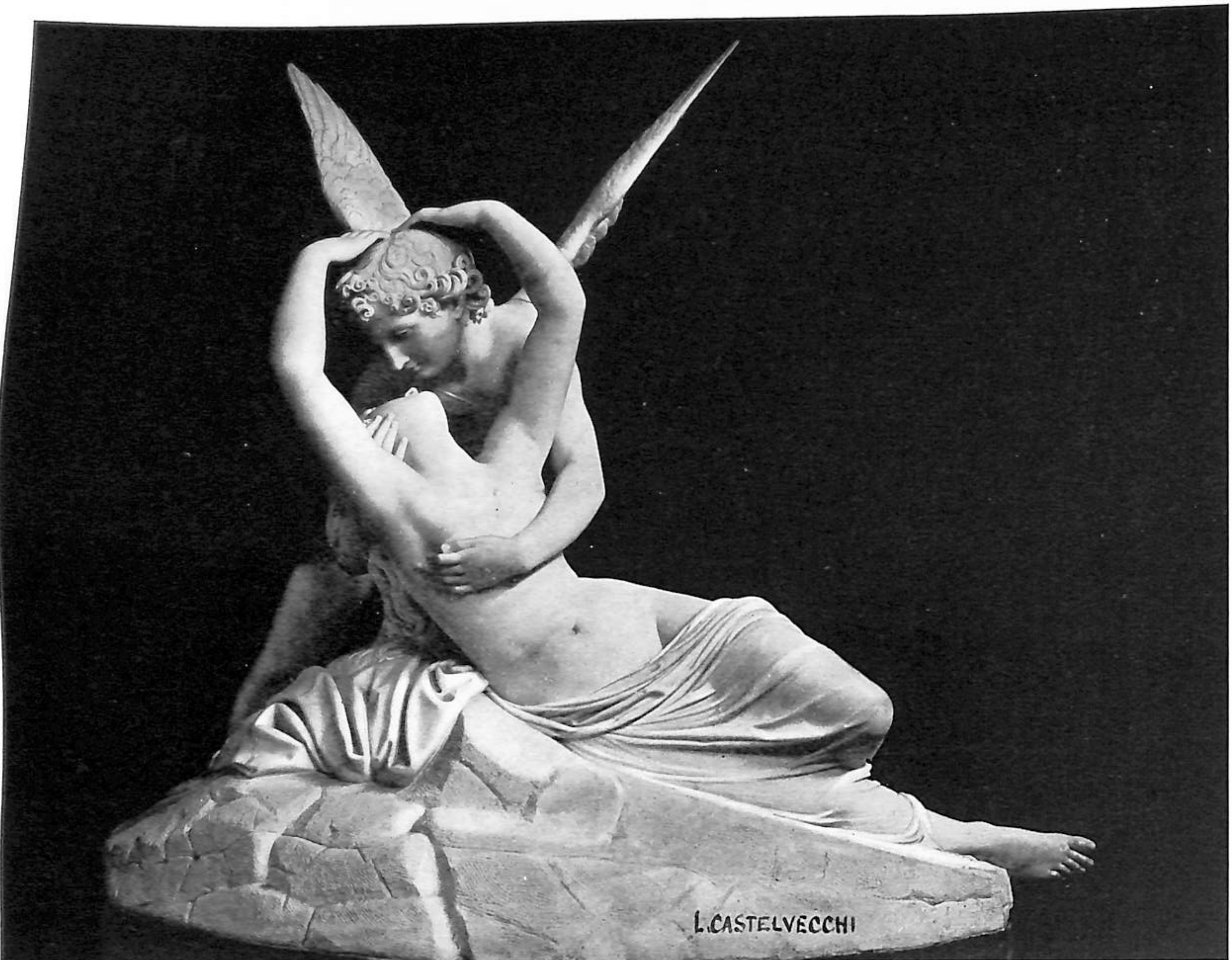
Yes, the human spirit it is that sees, feels, hears, smells, tastes, wills, knows, does, and understands everything. The human spirit is the real conscious man.

—**Prashna Upanishad,** IV. 9.

Weep not, my daughter, check the gathering tear
That lurks beneath thy eyelid, ere it flow
And weaken thy resolve; be firm and true—
True to thyself and me; the path of life
Will lead o'er hill and plain, o'er rough and smooth,
And all must feel the steepness of the way;
Though rugged be thy course, press boldly on.

—*Sakoontala, From the Skt.*





From Cast of L. Castelvecchi

TANTRIK WORSHIP

THE BASIS OF RELIGION

Om Vajra Sattva Om!

"Philosophy should be like the Eleusinian 'Mysteries'; for the few, the elite."—**Schopenhauer.**

"The animating impulse of all organic life is the sexual instinct. It is that which underlies the struggle for existence in the animal world, and is the source of all human endeavor and emotion.

A man destitute of sacred knowledge is, indeed, a child.—*Manu, VI. 70.*

That affinity which draws the two sexes together for the purpose of uniting in the production of a new being, that overmastering universal impulse is the most powerful factor in all that pertains to the human race, and has ever been the cause and the subject of man's most exalted thought.

He who cannot give or create life has no right to destroy it.

In this day and age, when matters pertaining to the sexes are generally avoided, and we are taught that the sexual appetite is an animal craving that should be subdued and concealed as unworthy of man's superior nature, it is not surprising that the great majority of persons are blind to the vast importance and significance of the sexual nature in its relation to the affairs of the world; and that they fail to realize that not only is it the cause of our individual existence, but that it is the foundation of society and the wellspring of human life and happiness.

Ignorance of the laws of sex and of self has been shown by court records and physicians to be the cause of ill-health, unhappiness, and divorce.—*W. H. Walling, M. D., A. M.*

It is not our purpose here to enter upon a discussion of the physiological features of the subject, showing the intimate and unavoidable relationship existing between the mind and the sexual instinct; but suffice it to say, that were men deprived of this instinct it would not only result in the extermination of the race (for procreation would be impossible in the absence of this animating desire), but all ambition, endeavor, and affection, all poetry, art, and religion—in short, all the emotions and achievements inspired by what we term love would cease, and the world would become cold and passionless, destitute of sentiment or aspiration, devoid of any incentive to progress or energy; while the intricate and reciprocal machinery of human society, robbed of its motive force, would come to a stop and crumble away in hopeless disorganization.

Dear friend: the more I live the more I learn of the mysteries of love and devotion.—*Sri Ramakrishna Paramahamsa.*

It is universally admitted that love, a manifestation of sexual instinct, is the animating spirit of the world. Civilized man who woos the object of his affection through the medium of inspired poetry and other sentimental graces, who reveals the longings of his heart in language and conduct at once pure, re-

Omnia vincit amor.

fined, and tender, and who, instinctively, shrinks from the suggestion of any sensuality in his feelings, is nevertheless actuated by precisely the same motive as that which governs the savage in his brutal and uncouth demonstration of desire to one of the opposite sex. Each is but giving expression, in accordance with his individual nature and social conditions, to the same feeling, the same impulse. In the one case we recognize it as love; in the other, as sensuality; yet both spring from the same source; both are animated by the same instinct.

Restrained within proper limits, the inspiration whence it proceeds animates the religious life of the most orthodox.

DEPART YE PROFANE!

Whatever reluctance there may be in admitting this physiological truth, it is due to the unfortunate fact that we have been taught to regard the generative nature as contained wholly within the narrow limits of its purely sensual manifestations, as exhibited in lust and mere animal gratification, and, consequently, we fail to recognize it in its higher, nobler, and all-pervading form of love. But viewing it in its broad and true aspect, untrammelled by arbitrary definitions, we are forced to admit its vital importance as the supreme factor in the life and welfare of the human race.

The great misfortune of mankind is that matrimony is the only vocation for which candidates have had no training; yet it is the one that requires the most careful preparation.—*Paul Blouet.*

Love, as an abstract power, is ever glorified and idealized, because we see in it the source, the inspiration of all beauty, morality, and sublimity; the incentive to deeds of the highest and noblest character, the elevating and controlling spirit of man's life. Every poet, every artist, every composer,—all who are gifted with power of most truly expressing the loftiest emotions and feelings of mankind have found their inspiration in the inexhaustible theme of love; and no language, no expression has ever been deemed too exalted, too far-reaching, for the portrayal of this universal and omnipotent passion.

Love; and then do what you will.—*St. Augustine.*

"My wings with your tears are confused and weak;
I am chained by the sorrowful words you speak,
Free me from murmur of life and fret—
Love me enough to forget—forget!"

In our idealization of love it soars beyond the bounds of earthly limitations and we hesitate not to ascribe to it a divine character, and to embrace it in the highest and most sacred sphere of man's intellectual domain, religion. Nay, do we not raise it to the loftiest plane capable of attainment by the human mind, when we reverently exclaim; "God is love!"—when we bow down and worship it as the divine essence of the supreme power?

"You ask me, dear! what perfect thing
I find in all my wandering;
These Ancient Sanskrit scrolls amid,
Where India's deepest heart is hid.
Nothing, I answer, half so wise
And one glance from your gentle eyes!
Nothing so tender or so true
As one word interchanged with you!
Because two souls conjoined can see
More than the best philosophy."

To simulate a Tantrik, take lessons in love.

It is not within the province of this work to attempt a complete analysis of love or sexuality, in its complex relation to

In the life of every woman there is a moment when she understands her destiny, and in which her organization,

those higher and more subtle phases of human thought and conduct; but enough has been said to indicate that the animating spirit of the human mind, the underlying principle of its lofty and holy emotions is the spiritualizing power of the sexual instinct; and finds its grandest and most exalted expression in religion. A culmination of this divine principle is seen in the immaculate conception of the Lord Jesus. It is both the foundation and pinnacle of religion; the beginning and end of all human thought and aspiration. Religious emotion springs from the animating power of the sexual nature, and through the emotion thus aroused we deify and worship the inspirational source of our spiritual longings. In every sense, both spiritual and physical, both material and ideal, love is the animating, creative force of the world, the divine immanence of the universe, the actuating source of life, the indwelling spirit of the soul, the beginning and end of all things.

It is not intended, however, that the proof of the basis of religious worship shall alone rest upon a physiological analysis, however complete or demonstrative, but that the records of human history shall bear witness to the fact that theology has sprung from the animating impulse of life; and that it has for its primary and universal object the worship of its inspiring cause; the worship of the mystery of life, of creation and reproduction; the worship of the omnipotent creative power.

Of all the phenomena of nature there is none that has always so strongly excited the wonder and reverence of mankind as that of procreation—the transmission of life from one generation to another. At all times and on all hands, we behold nature engaged in her ceaseless work of reproduction; and yet the mystery of that wondrous creative power, which causes the plant to spring from the tiny seed, and brings the child, a new being, into the world, is today as deep and inspiring as it was to the mind of man in the early dawn of the world's history.

One of the first problems of human thought is that regarding creation. Where do we come from? How is life procured? Who brings the new beings into the world? These are the natural and innocent questions that perplex the mind of every child; questions that from time immemorial have been asked by mankind, and have inspired a responsive belief in the existence of an eternal and almighty creative power; a belief that is common to all people of the world, and which constitutes the central and basic truth of all religious faiths.

It is apparent to everyone who has had an opportunity of studying the subject, that all religions have had a common origin, and that however much they may differ in their teachings and their institutions they but represent different methods of worshiping one and the same object. Brahma, Jehovah, God, Allah, and hundreds of others, are simply different names

hitherto dumb, speaks, authoritatively. It is not always a man that awakens this sixth and sleeping sense; it may be an unexpected spectacle, a landscape, something she has just read, a religious ceremony, a concert of natural flowers, the caressing notes of a strain of music; in a word some unexpected movement of the soul or body.—*H. de Balzac.*

THE REQUIEM OF A BREAKING HEART!

"Out from his palace home
He came to my cottage door;
Few were his looks and words,
But they linger for evermore.
The smile of his sad, blue eyes
Was tender as smile could be;
Yet I was nothing to him,
Though he was the world to me!

"Fair was the bride he won,
Yet her heart was never his own;
Her beauty he had and held,
But his spirit was ever alone.
I would have been his slave,
With a kiss for my life-long fee;
But I was nothing to him,
While he was the world to me!

"Today in his stately home,
On a flower-strewn bier he lies,
With the drooping lids fast closed
O'er the beautiful, sad blue eyes.
And among the mourners who mourn
I may not a mourner be;
For I was nothing to him,
Though he was the world to me!

"How will it be with our souls
When they meet in the better land?
What the mortal could never know,
Will the spirit yet understand?
Or, in some celestial form,
Must the sorrow repeated be,
And I be nothing to him,
While he dims heaven for me?"

There is nothing more mysterious than the phenomenon of generation, and nothing more important than the final result.

I would rather worship you than any god, temple or bible. I can see, feel and know you. If I cannot worship you a temple will be of no advantage.—*Vivekananda (Narendranath Dutt).*

for the same deity as seen from different points of view, and this deity, the universal object of adoration, is the supreme creative power.

When the ambassador from the French court presented to the Buddhist King of Siam the request of Louis XIV that he would embrace Christianity, he replied: "It is strange that the King of France should interest himself so much in a matter which concerns only God, whilst he whom it does concern seems to have left it wholly to our discretion. Had it been agreeable to the Creator that all nations should have the same form of worship, would it not have been as easy for him in his omnipotence to have created all men with the same sentiments and dispositions, and to have inspired them, with the same notions of the True Religion, as to endow them with such different temperaments and inclinations? Ought we not rather to believe that the true God has as much pleasure in being honored by a variety of forms and ceremonies, as in being praised and glorified by a number of different creatures?"

No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.—*St. John*, 6.44.

"Even they who worship other Gods," says Krishna, the incarnate deity, in an ancient Hindu poem, "worship me; although they know it not."

The foregoing expressions embody the teachings of the higher philosophy of the Buddhist and Hindu religions which recognize the true source and motive of all religious faiths. According to them there is but one religion; one supreme, everlasting truth; and the so-called different religions of the world are but different modes of manifesting and expressing this eternal truth.

It is a singular fact that upon the adoration of the procreative and sexual Sakti (or power), seen throughout nature, hinges the whole strength of the Hindu faith.—*The Rosicrucians*, P. 349, *Jennings, London*, '79.

No two individuals, however closely related by birth and circumstances, ever view the same object in exactly the same light. Much less, therefore, can we expect widely separated nations, living under entirely different conditions, to resemble one another in their views and customs and to construct similar systems of morality and church government. Each builds its social and theological structure in accordance with its ideas and needs; each constructs a form of religion suitable to its conditions, mental and physical. Every being, every race, every age, has a form of religion in conformity with its individual status and necessities. The savage no more comprehends our abstract, impersonal conception of the Almighty, than can we understand his reverence for a supreme God occupying the form of a wooden idol; yet both the savage and ourselves are worshiping identically the same object, and are actuated by the same motive.

"Whoever fails to follow now one-tenth of what I preach will be a sinner, but there will come a time when whoever practices even one-tenth will act righteously. If God had willed he

These facts become all the more apparent when we note the diversity of thought and conduct among people of the same community and of the same religious faith. Do we not see Christianity broken up into a multitude of sects and denomina-

tions, each observing the same religion in a different manner? And do we not realize that the idea of God is subject to a multitude of interpretations?

could have made all of one religion, therefore do not condemn others' faiths, declares the Koran."—*R. A. Krishnamacharya, B. A.*

Each Christian, while conforming to the general theological opinion, has his own individual conception of the Almighty. What is true of individuals is likewise true of denominations and of different generations and periods in the history of Christianity. The character and attributes ascribed to the deity are today, and ever have been, as various and conflicting as are the opinions and feelings of mankind. Every man's idea of God is dependent upon his nature, his education, and his social condition. As the intellect and disposition are refined, so does the conception of the Supreme Being become more exalted and more spiritual, while to the mind of lesser development the Almighty appears more material, more personal, more closely allied with man himself, until we reach the anthropomorphic conception in which God is regarded simply as an exaggerated human being, endowed with the same feelings and emotions that actuate his creatures, and governed by the same passions and impulses such as we find illustrated in the Old Testament description of Jehovah.

At the root of Tantrik mysteries lies the classification of the Devas.—*H. Hayman Wilson, of the Asiatic Societies of Calcutta and Paris.*

The Tantrik of the Vamachari or third degree, using the left hand ritual, is today one of the principal pillars of so-called Christendom and its orthodoxies.—*G. F. G. Morgan, M. D., Pacific Theol. Sem'y, ten years an ordained active member of the Congregational Ministry of California.*

While Jehovah and the God of Christianity are one and the same Being, there are probably few Christians today whose conception of the Creator accords with that entertained by the Israelites; for, in truth, it is not such as is in harmony with the present religion of love and peace, but, on the contrary, is that of a vengeful, sanguinary deity; one who was easily aroused to anger, and did not hesitate to scourge and to slay those who opposed him, destroying at one time as many as fifty thousand, in a sudden fit of indignation, and constantly commanding the Israelites to wage war against, and to lay waste the lands and cities of their enemies; afflicting with plagues, pestilence, and famine those who displeased him; and threatening his chosen people with dreadful curses and cruel punishments should they fail to obey him: "Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall smite thee with a consumption, and with fever, and with inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. And the Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab and with the itch, whereof thou canst not be healed. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee. Also every sickness and every plague, which is not written in the book of this law, these will the Lord bring upon thee until thou be destroyed." These and many more are the curses enumerated in the Lord's malediction against

All things are lawful for me, but not expedient.—*Paul.*

Few minds, indeed, can withstand the acid-test of truth.

the Israelites, as found in the twenty-eighth chapter of Deuteronomy.

"The devil is but God as he is understood by the wicked."

We have here, therefore, in our own theological history a striking example of what has just been said regarding the dissimilar ideas and representations of one and the same deity; each age, each race, each denomination in accordance with the social and intellectual status of its people, having its individual conception of God.

When we trace the development and growth of Christian civilization through the past centuries, we find that religious notions and customs, in common with the idea of God, have been constantly changing, and that what we call Christianity has embraced every conceivable variety of thought and conduct; that it has served as the authority for practices and institutions that at another time have been condemned by the same authority. The Inquisition flourished in its name; the valiant Crusades were carried on under its banners; it has filled the world with darkness and with misery, and it has been the beacon light of hope and salvation,—the glorious annunciation of joy and liberty.

Scientific observation rudely disturbs our most cherished orthodox school-taught, theological dogmas.—*M. le Docteur Bernard, Savilian, Professor in the University of Oxford.*

But, despite these marvelous changes and contradictions, who will say that Christianity itself has changed; that the foundation on which it rests has been shaken? The fundamental doctrines and truths have remained unaltered; they have simply been modified and adapted to the various stages in the evolution of human society, now appearing in one form, and now in another, concordantly with the social and mental development of the race.

We have had one hundred centuries of sex worship.—*M. W. Kibbe.*

So, also, do we find that many of the main features of Christianity are simply modifications or adaptations of those existing in older forms of religion. We know that long prior to the time of Christ, mankind worshiped the Almighty in the form of a triune God. The Hindus had their Brahma, Vishnu, and Siva; Creator, Preserver, and Reproducer (or Holy Spirit); whose emblem was a dove. The Assyrians, too, worshiped a Trinity; as did also the ancient Persians, Egyptians, Phoenicians, Scandinavians, Chaldeans, and Romans. In fact, the Supreme Being was worshiped by nearly all the early nations as a triple deity; three in one.

The symbol of Siva is the Linga (emblematic of creation).

The legend of the creation and fall of man is likewise common to all the principal ancient faiths. In some of the records, as the Zend-Avesta of the Persians, and the Vedas of the Hindus, this legend bears a remarkable likeness in many of its details to that contained in the Bible. There have been found ancient Assyrian cylinders, pictorially recording the temptation and fall of man; and in the British Museum there are cuneiform inscriptions showing conclusively that the Babylonians had this legend fifteen hundred years or more before the book of Genesis was written.

"From an enormous hight, above all other human works, the great legends of antiquity excel the rest, putting them to shame."

The belief in a Savior, a Son of God, who was born of a Virgin, died for the salvation of man, and rose again after death, as seen in the religions of Egypt, China, India, Mexico, and other ancient nations, dates back centuries and even thousands of years before the Christian era. For a thousand years before the birth of Christ the Hindus worshiped their virgin-born Redeemer, Krishna, relating his wonderful miracles, following his righteous teachings, and calling him the Resurrection and the Life, the Good Shepherd, and the Light of the World.

Buddha, the Son of God, born of a Virgin—Mary, and founder of the faith that today numbers more adherents than that of any other in the world, came to earth and died for the redemption of mankind nearly seven hundred years before the time of Christ; while Horus, the Egyptian Savior, according to tradition, lived about six thousand years ago. For ages before the discovery of America by Columbus, the Mexicans worshiped their Redeemer, Quetzalcoatl, who was born of Sochiquetzal, a pure virgin, chosen by God to be the mother of his only begotten Son.

In short, we find that the fundamental religious beliefs of the world have remained unchanged from time immemorial, however diversified and contradictory have been their superincumbent theologies; and that beneath the outward and ceremonial differences of the various faiths of mankind, throughout all the world and throughout all the ages of human history, there are to be found the same legends and the same beliefs; all pointing to a common origin, to a universal foundation; the worship of nature in its great mystery of life, the worship of the supreme creative power."

"For a graphic and further description of the part played by this secret practice in early times consult all ancient history. The reader is also referred respectively to:

Ezekiel: 1; 8:14; 10; 16; 23; 28:13-16; 31:3-18.
Song of Solomon, entire.
1 Sam'l: 1; 2:2; 21; 5; 6; 31:9, 10.
2 Sam'l: 23:3.
1 King's: 1:2, 3; 3:4; 15:14; 22:43; 46; 14:22.
Isaiah: 19:19; 26:4; 30:29; 44:8; 57:5.
Habakkuk: 1:2.
Deut.: 23:1; 25; 32:18.
Psalms: 18:2; 31; 28:1; 106:34-39.
Exodus: 33: 9, 10.
Joshua: 24:2, 27.
Judges: 11:30, 31, 34-40; 11:5; 18:18-31; 21:19, 23.
Liviticus: 21:20.
2 Chron.: 3:1.
2 Kings: 12:2; 14:4; 15; 16:3; 21:6, 16; 24:4; 33:7.
Noye's Translation of Ezekiel.
Luke: 1:37.

More than five hundred million people are followers of the Lord Buddha.

This, therefore, is a law not found in books, but written on the fleshly tablets of the heart, which we have not learned from man, received or read, but which we have caught up from nature herself, sucked in and imbibed; the knowledge of which we were not taught, but for which we were made; we received it not by education but by intuition.—*M. Tullius Cicero.*

Say, produce your witness who can say that God hath forbidden this.—*Al Koran.*

As it is written in the law of the Lord every male that openeth the womb shall be called holy by the Lord.—*Luke*



Faun and Bacchante.

John: 3:14, 15; 4:13.
Acts: 19:24, 25.
1 Sam'l: 31:9, 10.
1 Chron.: 10:9, 10.
Jeremiah: 2:34, 35; 11:13; 7:17-31; 19:4; 44:8, 15-23.
Numbers: 25:1; 23:28.
Genesis: 2; 3; 15:13; 16:2; 17:10-14; 19; 24; 28:18-22; 30:2-22; 31:30-35; 35:1-15; 38:13-26.

OM MANI PADME OM!

—Clifford Howard.

REVERIES

"Let me do my work each day, and if the darkened hours of despair overtake me, may I not forget the strength that comforted me in the sadness of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world but walk calmly in my path. Give me a few friends who will love me for what I am and not for what little I may possess. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still."

"Canst thou not minister to a mind diseas'd.
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

—*Shakespeare.*



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The attitude of the Soul to the sex organs represents the relation of creature to Creator.—*Clyde Jean Bernard.*

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So long as there is in the human heart one fibre to vibrate to the sound of what is true, pure, and honest; so long as there are found friends of truth to sacrifice their repose in science; friends of goodness to devote themselves to useful and holy works of mercy; woman hearts to love whatever is worthy, beautiful, and pure; artists to render it by sound and color and inspired accents; —so long will God live in us.—*Renan.*



LIGHT ON DARK SUBJECTS

Being One Turn of the Key for the Interpretation of Sacred Writings

"Remember, my son, that there is only one God, the sovereign master and principle of all things; and that the Brahmans should worship Him in secret; but learn also that this is a mystery, which should never be revealed to the vulgar herd:—otherwise great harm may befall you.—Words spoken by the Brahmans upon receiving a candidate for initiation according to Vrihaspati.

Who among you had understood this hidden god?—*Rig Veda, Mandala,* 1. 95. 4.

There is absolutely no doubt that initiation in ancient times did not consist of a knowledge of the great religious works of the age, such as the Vedas, Zend-Avesta, the Bible, etc., which everybody studied; but of the admission of a small number of priests and savants to an occult science, which had its genesis, its theology, its philosophy, and its peculiar practices, which it was forbidden to reveal to the vulgar herd.
—Occult Science in India, P. 19. By **Louis Jacolliot,** Chief Justice of Chandenagur (French East Indies), and of Oceanica; author of "Bible in India," etc.

Always bear in mind that what you will now learn should never be revealed to the vulgar herd; and that you will never arrive at the end of your initiation if you are unable to hide the secret of things in the deepest recesses of your heart. —**Agrouchada** (Tantrik Text Book).

He is a (true) Brahmana regarding whom no one knows if he be ignorant, or deeply learned, if he be of good, or bad conduct.—*Vasishtha Dharamasastra, Ch.* 6, *V.* 44.

Whoever has been initiated, no matter what may be the degree to which he may belong, and shall reveal the sacred formulae, shall be put to death. (The Agrouchada-Parikchai) Book of the Pitris. Indian.
—Translation by **Louis Jacolliot,** Chief Justice, French East Indies.

Whoever has been initiated into the third degree and shall reveal the superior truths he has been taught, to the candidates for initiation into the second degree before the proper time, shall suffer death.—**The Agrouchada-Parikchai.**

Philosophical tenets of the Indian Initiates:—

Close thy mouth in order that no part of it may be revealed to the rabble; and compress thy brain so that none of it may get abroad.
—**The Agrouchada-Parikchai** (Tantrik text book in use by the order all over the world). On the interpretation of the Sacred Law wheresoever found:—

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The sacred scriptures ought not to be taken in their ap-

If God should punish men for their iniquity, he would not leave on earth any moving thing.—*Al Koran,* 16.

He who shall be rightly directed, shall be directed to the advantage only of his own Soul; and he who shall err shall err only against the same; neither shall any laden Soul be charged with the burden of another.—*Al Koran, Ch.* 17.

The portrayal of Jesus (Dosthai) and his passion, a legend of Christian dogma, is a symbolical spectacle, a mystic show in which none except 4th deg. Tantriks (Am. div., T. O.) take part.—*Paul Marcelin-Delmar.*

parent meaning, as in the case of ordinary books. Of what use would it be to forbid their revelation to the profane if their secret meaning were contained in the literal sense of the language usually employed? As the soul is contained in the body, as the Almond is hidden by its envelope, as the sun is veiled by the clouds, as the garments hide the body from view, as the egg is contained in its shell, and as the germ rests within the interior of the seed; so the sacred law has its body, its envelope, its cloud, its garment, its shell, which hide it from the knowledge of the world.

All that has been, all that is, everything that will be, everything that has ever been said, is to be found in the Vedas. But the Vedas do not explain themselves, and they can only be understood when the initiated Guru has removed the garment with which they are clothed, and scattered the clouds that veil their celestial light.

"The law is like the precious pearl that is buried in the bosom of the ocean. It is not enough to find the oyster in which it is enclosed, but it is also necessary to open the oyster and get the pearl."

"You who, in your pride, would read the sacred scriptures without the Guru's assistance; do you even know by what letter of a word you ought to begin to read them? Do you know the secret of the combination by twos and threes? Do you know when the final letter becomes an initial and the initial becomes final?"

"Woe to him who would penetrate the real meaning of things before his head is white and he needs a cane to guide his steps."

On this same matter Origen expresses himself like one of the initiates in the temples: "If it is incumbent upon us to adhere strictly to the letter, and to understand what is written in the law, after the manner of the people; I should blush to acknowledge openly that God has given us such laws; I should consider that human legislation was more elevated and rational; that of Athens, for instance, or Rome, or Lacedaemon. "What reasonable man, I ask, would ever believe that the first, second, or third day of creation, which were divided into days and nights, could possibly exist without any sun; without any moon, and without any stars; and that during the first day there was not even any sky? "Where shall we find any one so foolish as to believe that God actually engaged in agriculture and planted trees in the garden of Eden, which was situated in the East; that one of these trees was the tree of life, and that another could impart the knowledge of good and evil? Nobody, I think, will hesitate to consider those things as figures having a mysterious meaning."

"Woe to the man who looks upon the law as a simple record of events expressed in ordinary language; for if really

that is all that it contains, we can frame a law much more worthy of admiration. If we are to regard the ordinary meaning of the words we need only turn to human laws and we shall often meet with a greater degree of elevation. But it is not so: every word of the law contains a deep and sublime mystery."

"The texts of the law are the garments of the law: woe to him who takes these garments for the law itself. Says David: "My God, open my eyes that I may contemplate the marvels of thy law."

"In short, the sages, the servants of the Supreme King, those who inhabit the heights of Mount Sinai, pay no regard to anything but the soul, which lies at the foundation of all the rest, which is the law itself, and in time to come, they will be prepared to contemplate the soul of that soul by which the law is inspired."

"If the law were composed of words alone, such as the words of Esau, Hagar, Laban, and others, or those which were uttered by Balaam's ass or by Balaam himself; then why should it be called the law of truth, the perfect law, the faithful witness of God himself? Why should the sage esteem it as more valuable than gold or precious stones?

But every word contains a higher meaning; every text teaches something besides the events it seems to describe. This superior law is the more sacred; it is the real law. We find the early Fathers of the Ante-Nicene church and the Tantrik Initiates of the Hindu temples all using the same language.

"The records of the law veil its mystical meaning as the garment covers the body, as the clouds conceal the sun, etc., etc."



"If Christ had died in a country house, worth five thousand a year, everything He said would be just as true as if He had been crucified."—*G. Bernard Shaw.* From lecture delivered in Essex Hall, London, Nov. 30, '06.

There are many words, but take the pith of them; he who takes not the essence, saith Kabir, will live a profitless life.—*Bijak of the Kabir Chaura, Aphorism* 6.

The true disciple will, however, infallibly receive the promised recompense.—*Zend Avesta, Yasni Li, V.* 15.

God's commandments are intended to enhance the value and enjoyment of life; but not to mar and make it gloomy.—*Babylonian Gemara (Talmud.)*

"The Moon, that wandering shrine of soft yet icy flame which ever is transformed, yet still the same, warms not, but illumes; and makes all beautiful on which she smiles."

LEGACY OF AN INITIATE

Realizing as we do, that the facts as well as fables concerning Tantriks, are scattered through an immense amount of literature difficult of access, we have no hesitancy in offering herewith extracts from a lengthy letter written by a devotee of this mystical system, in response to requests made for information relative to the Order and its workings.

"A French writer has said that such books of the law as the Vedas, Tantras, Egyptian Book of the Dead, Shastras, Upanishads, Avesta, Bible, and Al Koran were not intended to make known to common people the secrets of a science which occupies the leisure moments of the priests and the initiated; yet, as the prime purpose of human existence is to acquire wisdom, I read many, many volumes about Tibetan Lamas, Tantrik priests, Masters, Adepts, Rosicrucians, Asiatic creeds, East India jugglers, etc., etc., but found all the terms used in those works more obscure than the things intended to be explained. It oft-times seemed enough to appal the human mind, and, had I not reached the stage of development where there was a possibility of demonstrating by actual work many of the transcendental claims made, I might have been tempted to cease my efforts in the realm of what appears to many abnormal phenomena.

The result of my experience, and by experience only can we unfold, impelled me onward; for I had traveled the road so far that to forsake my chosen life-work was impossible. On every hand and in every department of nature, I could not escape noticing the manifestation of her finer forces which have so long baffled scientific research because they invariably transcend the ordinary reason of man; but which, however, in the true light, they never contradict. I looked upon the agitation in the world and wondered as to its ending; the mind of man being saturated with erroneous ideas, had become the plaything of objectivities. I noticed people going about with padlocked ears, plugged nostrils and closed eyes; in fact their minds seemed to be suffering from an atrophy peculiar to the existing conditions; therefore I concluded to follow closely a precept common to the Tantra-Sara, namely: "Without a Guru who is the unique fabulous gem which is capable of fulfilling all our desires, the highest can be attained neither by means of the Vedas, nor by abstract reasoning, nor by Agamas, nor by any of the diverse and innumerable sciences, nor by meditation and the like, nor by worship." Following the germ of the idea not merely as one who through vulgar curiosity desires to

"Socrates . . . Every discourse, once written, is tossed about from hand to hand, equally among those who understand it and those for whom *it is in no wise* fitted; and it does not know to whom it ought, and to whom it ought not, to speak. And *when misunderstood and unjustly attacked,* it always needs its parent to help it; for, unaided, it can neither retaliate nor defend itself."—*Plato's* Phoedras.

God's school is experience; but the Tantra is necessary to guide and guard us in it.—*Paschal Warren Tormes.*

As to the Tantrik rituals and theories, it is certain that they are older than the Lord Buddha.—*Louis de La Vallee Poussin, Mem. Royal Asiatic Society of London and Professor at University of Ghent, Belgium. Page* 557 *Journal R. A. S., July,* 1904.

penetrate the veil that separates the seen from the unseen, but with a motive to obtain right entrance into the path which leads to truth, I felt restful, as long since I had decided not to go one step farther without the counsel of an initiate. As the downfall of an independent student is a previous thing in the eyes of a Tantrik priest, the importance of that decision I have since realized.

Those of you who have, at one time or another, suffered with me from the work of impostors and the polluters of Divine Wisdom, have felt the necessity of a trusty guide. We realize such a heavenly gift to be indispensable to the acquisition of Arcane Knowledge.

Having found the object of my search, peace in action was the result. I no longer dreaded the tumult of the world nor the labyrinth from which I had emerged. This contentment, a sweet thing to enjoy, is an outcome of my initiation at the instance of a Tantrik priest whose office it is to act as a guardian of the mysteries so long held by the East. In the words of another; "The Hindu is of a dying race and the mind of man, instead of worshiping at the shrines of Farther India, will soon be turned toward the West."

The Tantrik Science as taught in Hermetic Scripture is the Secret Doctrine of all Secret Doctrines, the Key to all Mysteries, and its beauty is that it never seeks but must be sought. These facts no one can gainsay. It is this science which enables us to disrobe and study nature in her complete nakedness.

The Tantriks are of Brahmanical origin and the oldest body of mind concentrators in existence; hence we have every reason to believe that within their ranks are to be found the greatest hypnotists living today. It is an indisputable fact that they have ever been the preservers and guardians of the Mystic Faith. American educators in this system, attached to all lodges on the Western Continent, are inspected, directed and controlled by five regularly ordained Tantrik Priests acting in the capacity of Primates. These men are eminently fitted for the position they hold and their entire life is spent in the service of those seeking to unravel mysteries connected with the soul of man. In this they have achieved a grand victory,—a victory which can be appreciated only by those who have some knowledge of supersensory conditions.

* * *

It may not be amiss to mention here some points peculiar to the training of these illustrious teachers; and this I am enabled to do through the kindness of one of their number who has allowed me to take notes of that which comprises the first category of their initiation. The Vajrachari system of logic by which they arrive at a truth is arranged in lessons taken up in the following order: (1) Evidence, (2) The study of proof, the cause, (3) Scientific doubt, (4) Motive,

The worst sailors are not those who suffer shipwreck, but those who only dabble in puddles and are afraid of wetting their feet.—*M. I. Audiott.*

The degrees of wisdom are first silence, second listening, third understanding, fourth remembering, and fifth acting.
—*E. N. Valencay.*

Norton,
Hamati,
Tuell,
De Lois,
Bernard.

Smitten by the beauty of philosophy Tantriks not only love and admire it, but pursue it with all their soul, with all their strength. They nourish it, they exercise it, they put their whole trust in it; and in proportion to the loftiness and perfection of their wisdom they are versed likewise in practice and experience.—*Earl Loyd Ferguson.*

(5) Example, (6) The truth demonstrated, (7) Syllogism, (8) Demonstration ad (per) absurdum, (9) Determination of the object, (10) The thesis, (11) The controversy, (12) The objection, (13) Vicious arguments, (14) Perversion, (15) Futility, (16) Refutation.

Proof they declare to be the result of; (1) Perception, (2) Induction, (3) Comparison, (4) Testimony.—The first may be divided into: (a) Antecedent, which separates the effect from the cause, (b) Consequent, which deduces the cause from the effect, (c) Analogy, which infers that unknown things are alike from known things that are alike. In Tantrik Science the attention is first paid to man. For his study they ponder well and long on (1) the Soul, the faculties of which are classified as: (a) Sensibility, (b) Intelligence, (c) Will. Next in sequence come (2) Reason, (3) Intellect. The faculties of the intellect are: (a) Conscience or organs of internal perception, (b) Sense, organs of external perception, (c) Memory, (d) Imagination, (e) Organs of absolute notion, axioms, or reason, (4) Judgment, (5) Activity, (6) Privation, (7) Results of actions, (8) Faculty, (9) Suffering, (10) Deliverance, (11) Palingenesis, transmigration or metempsychosis, (12) Body. The qualities of the body are: (a) Color (sight), (b) Savor (taste), (c) Odor (smell), (d) Hearing and touch, (e) Number, (f) Quantity, (g) Individuality, (h) Conjunction, (i) Disjunction, (j) Priority, (k) Posteriority, (l) Gravity or weight, (m) Fluidity, (n) Viscidity, (o) Sound. The 13th and 14th features in the study of man are the organs and objects of sensation. After these, through principles laid down by their superiors among them, a knowledge is gained of: (1) Man, (2) Inferior and Superior Elementals, (3) Constitution of the Universe, (4) The Supreme Being. The Vajracharins believe that in no way save by logic, with the mind under perfect control, can one attain to a thorough knowledge of anything. Therefore, in order to guard themselves in their studies, much attention is paid to the principles of (a) Cause, (b) Identity, (c) Contradiction, (d) Harmony.

There is no dialectic subtlety or analytic skill unknown to a Tantrik.—*G. W. Miles, Professor of Astronomy, Geology, and Physics, New. M. Territorial College of Agr. and M. A.*

Expect no good from a man who is neither learned nor a student.—*Mohammed.*

* * *

The initiation of the Tantrik is an unusual one and would require eyes borrowed from an eagle to detect that which constitutes steps in the unfoldment of the powers of the soul as link after link is added to the chain of experience. Possessing the secret of true development, along the line of least resistance and concentrating upon one object, the Tantriks have avoided the trodden paths of experimental investigation and blazed a road in the realm of the unseen which is the realm of the real. In a few words, these Divine Magicians have gone to the root of phenomena and solved mysteries before which others have stood in awe. Through their observances which consist of patience, courage, forbearance, contentment, study, and resignation to Brahma, together

"If you go where few have been you will find what few have found."—says the Tantra..

with the most profound respect and reverence for their instructors, they have learned how to think and act, how to live, love, and progress.

Their degrees consist of a knowledge of realities, not of names and forms, and while the peace resulting from their development is quite indescribable, their powers are manifest. They have tested to the core the effect of concentration.

You are familiar with the fact that when the sun's rays are focused by the burning glass they become intense; so it is with the mind of man; concentrate its rays which, corresponding with the senses, are seven in number, and you have strength; scatter them and weakness is the result.

It takes society ages and ages to attain what an individual may accomplish in six months.

You ask, "what laws have been formulated to govern the conduct of members of the Order and guard the mysteries?" My answer is: that the knowledge and experience obtained through connection with the Society protect both it and its initiates. By way of illustration: you would not thrust your hand into the fire because you know it would burn; you would not break a moral law when you are aware of the penalty which follows its violation. Be it remembered that the forces of nature stand ever ready to punish on every hand; for when you violate Nature's laws you violate God's laws, ignorance of which excuses no one.

But the greatest safeguard for our protection rests in the law that regulates the reincarnation of souls whose rank is more definite and more exact than that of any line of earthly princes. In the world are to be found old men of five years and children of a hundred. The Supreme Sentinel who stands guard over the portal of entry, knowing the age of souls, grants admission to those only who have reached the proper degree of maturity. As gold is tried by fire, just so is tested the mind of one who seeks direction to the right path, upon which, once started, a return is impossible. The initiates are well protected from extraneous influences; being aware of the shortcomings of exoteric organizations, they rest in the esoteric, where they are beyond the prying of curiosity seekers.

"The Survival of the fittest."

At least six months' training is necessary to meet obligations and acquire the requisite knowledge in the first or Sakta degree, beyond which some never prove themselves worthy of going; still, even in the early degrees, man is awakened from a sleep through which all must pass, but which for the initiate exists never more.

Tantriks do not encourage the public performance of Sacred Phenomena, neither do they teach processes for development which appear like frantic efforts to obtain power by a strained mental attitude, but just the reverse of this. The calmness and deliberation with which they pursue their work is a wonder to the world at large; their ability to discern which are spiritual and which are physical phe-

"A wise man endeavors to shine in himself; a fool to outshine others."

nomena qualifies them as competent judges in determining accurately between simulation and the truth. Having solved the sophistries and delusions of the world, they look down upon it. With them pleasure and pain exist only in the mind and we often have experiences where pain becomes pleasure and pleasure, pain.

Man's life is a Heaven or a Hell, in accordance with the condition of his imagination and states of this latter are more contagious than is the Bubonic plague.

The initiate has so educated his mind and nervous system that he can counteract the effects of thought and displace the threshold of consciousness. Can you, who do not understand higher law, place your mind in a condition foreign to pain and dispel it? Have you not been living too long, as a slave, the life of the senses? How much of these phenomena have you measured by your mind and tested by your experience? Does not he who denies the existence of the soul and its powers ignore the very laws of the Universe?

Numerous questions might be asked, but as practical work is the watchword of every Tantrik to whom experience and demonstrated phenomena constitute all, I shall avoid as much as possible, the noise of words.

The philosophy of an initiate teaches how to do extraordinary things in a simple manner; and when he has attained a victory in any department of nature, his best is not the goal but merely a step to grander achievements; just as every state of mind is an embryo of a succeeding one.

Every man who honestly examines himself will find that he has need of something beyond the present material conception of things. He will discover that he has two lives, one of the world and another within himself; the latter is the one with which Tantriks have to do. They are wedded to no creed; to them all truth is sacred, and their greatest concern is to preserve and protect their teachings from malicious stings of the ignorant. Their religion does not exceed the sum total of ascertained facts; in reality, their principle has been to act upon results when demonstrated and wait upon theories until proven. Their work in a department of nature unknown to ordinary man, having been refined and tested in the crucible of time and its efforts and successes hidden from view, has never been obstructed; nor has any initiate been pried upon in the practice of his art. The achievements are so exhaustive and cover such a range of phenomena that it is impractical in a letter to attempt to describe them even approximately.

Tantrik studies are classified as material, intellectual, and spiritual; the last division being known as the Lesser Mysteries (Lower Tantra), and Greater Mysteries (Upper Tantra). This work in all comprehends seven degrees, which treat of the attributes of God, Man, Nature, and the

A diseased imagination is as potent a cause of disease as a colony of pathogenic bacteria, and is far less susceptible to treatment.—*Paschal Warren Tormes.*

In the East 'tis positively known that all organs under the control of the Sympathetic system can be brought under the control of the Will. In the West we are taught the opposite.—*M. le Docteur. P. E. Bernard, Surgeon, Paris.*

It is not the knowing that is difficult, but the doing. In learning, be humble, but always earnest. With learning will come virtue, though unperceived. It is man, not Heaven, that shortens life and brings misery.—*King Tu-hsi.*

Let us meditate on the adorable light of the Divine ruler, Siva; may it guide our intellects.—*Gayatri Mantra.*

As to the philosophy by whose assistance these "Mysteries" are developed, it is coeval with the universe itself, and will make itself felt as long as the Sun

human Soul. The subjects are taken up in succession as found in the two complete curricula, one of which is as follows:—

1 Exoteric and Esoteric Schools;
2 Religious and Philosophical Orders; their secret history, ritual, government, etc.;
3 Tantrik Ethics; hierarchy, curricula, discipline, every-day life, etc.;
4 Knowledge; its divisions, eternal and transitory;
5 Analysis of Organisms;
6 Transcendental Anatomy & Physiology;
7 Temperaments; mental, motive, vital, lymphatic, sanguine, bilious, etc.;
8 Word Conjuring;
9 The Voice;
10 Yoga; Jnana, Hatha, Mantra, Laya, Raja, Bhakti, Linga-Yoni, Karma;
11 Ritual, Upper and Lower Tantra;
12 Postures;
13 Imagination;
14 Laws of Suggestion, Mental Deposits;
15 Development of Will;
16 Brahmanical Indifference, the Vacuum;
17 Mantra, Principles and Practice;
18 Soul Charming;
19 Love; its analysis, physiology, laws, powers, methods, causes, and effects;
20 Technique of Operative Hypnology;
21 The Soul and its Passions;
22 Kaula Rites;
23 Power of Silence;
24 Hypnotism and Crime;
25 Mysteries of Sleep;
26 Transcendental Measures of Time;
27 Phallic Principles;
28 Catalepsy, or Artificial Death;
29 Phenomena: Natural, Simulative and Comparative;
30 Deceits of the Senses (illustrated);
31 Indian Jugglery;
32 Asiatic Creeds;
33 Sacred Writings; classification, number, purpose, origin, interpretation, key;
34 Higher Chemistry;
35 Toxicology;
36 Masters of Hypnology;
37 Sacred Language, symbolism, allegory, myth, fable, etc.;
38 Tantrik Materia Medica;
39 The Breath; allotropic conditions, the individual, the great, science of;
40 Esoteric Astronomy;

himself shall continue to illuminate the world.—*Thomas Taylor, Translator of "Plato," "Platinus," "Porphyry," "Iamblichus," "Proclus," "Aristotle," etc.*

In Tantrik study there are three divisions made: the attributes of God, of the World, and of the human Soul. The mysterious and awe-inspiring phenomena produced by Tantriks are sacred and profound and are not intended to satisfy the curiosity of vulgar, parrot-like inquisitors; they are for those honest, high-minded investigators who seek the truth, higher soul development, and a closer intimacy with God.—*Irven Bernard.*

In the departments of Philology, Language, and Literature, there is to be had a thorough training in Aramaic, Syriac, Arabic, Persian, Bengali, Tibetan, Pali, Maya (of the Yucatecs), Epigraphy, and Sanskrit. These constitute elective studies, except for *Tantracharins* (in America) and those preparing themselves as Teachers, when a severe schooling in the two last named languages, together with the science of Epigraphy, is not only indispensable, but binding upon the Student as per statutory enactment. The work required upon pilgrimages prior to ordination would be impossible without such discipline.—*Paul Marcelin-Delmar.*

41 Philosophy of Mysticism;
42 Human Comedy;
43 Palingenetic and Coengenetic processes;
44 Vajracharins or the Priesthood;
45 Nature of Brahma;
46 Black Marga;
47 Doctrines of the Tantra; greater and lesser, partial and complete, temporary and permanent, apparent and hidden.

See Tantrik section of the Kalavakra Cyclopedia.—Sanskrit (Compiled Tenth Cen. A. D.)

The pursuance of that which falls under the above general headings, and which, for the purpose of a clear understanding, is sub-divided many times, constitutes in part, the preparation in the Culture Chamber. Your available time, one hour in a week or eighteen hours per day, may be devoted to the work in this life school. Your teacher will not insist upon the belief in any authority as infallible, but will depend upon correct observation and experience of the facts of nature to discover the laws which govern the phenomena of the universe. Through logic and reason he will explain the spiritual nature of man and the relation he bears to God.

The sacrifice by knowledge is superior to the sacrifice by wealth. All acts in their entirety are contained in knowledge.—*Bh. Gita, IV*, 33.

After proper analysis of the subjects enumerated in the curriculum, the initiate undergoes a practical training, the value of which cannot be estimated; and in conformity to the laws of the Tantra his progress is in exact proportion to his ability to apprehend, rightly use, and conceal. Nature reveals her secrets to those only who will protect them. We believe and declare our method of secrecy in dispensing higher sacred knowledge to be in exact conformity to the divine plan, and other systems must necessarily therefore be imperfect and contrary to the will of God.

The worth of this philosophy is no more lessened by its concealment than the value of a diamond when secluded from the light.—*Robert Jarrold Moffatt.*

The work performed by the Society remains a puzzle to the average mind, the reason being that none of its initiates are satisfied with common things, but are continually reaching out for the uncommon and extraordinary. The members of the fraternity being men of thought, ambition, courage, and aggression, who are constantly seeking practical wisdom to enable them to do that which the uninitiated cannot do, are placed in a position where they have no need of external assistance. They are a power within their own circle; for, as little children at play pass a ball from one to another, so Tantriks transfer emotions from mind to mind. With this invisible force at their command, the continuous progress of the Order is assured. In its march, the fossilized ideas of the past have been shattered and each generation has felt its presence and power and hailed it as the sunburst of a new day.

The Tantrik Order exists for those who can command time, means, and intelligence sufficient to enter deep into the philosophical writings.—*G. W. Miles, Professor of Astronomy, Geology, and Physics.—New M. Territorial College of Agr. and M. A.*

The initiate does not allow his will to inflame nor his action to destroy; for he keeps his mind in calm contemplation of the world, knowing well that the succeeding changes are but transformations in endless variation. He is an evo-

lutionist rather than a creationist. His great aim is to obtain mastery over the senses that he may draw them away from their objects and assimilate them to the mind. As the eye of the mind assists the eyes of the physical body, a new field is opened to his view, and no longer do doubts take rise through ignorance.

All higher literature of the Tantriks has long since been recalled from the world, but many of those ancient Sanskrit works still remain, the most important of which may be found in the text-book list appended. (Vide P. 185). The Tantras, like all occult literature, are written in symbolic language; in this manner the devotees carefully preserve their philosophy from generation to generation, and phenomena produced by them in all lands and at all times have mystified and baffled some of the cleverest minds in the world.

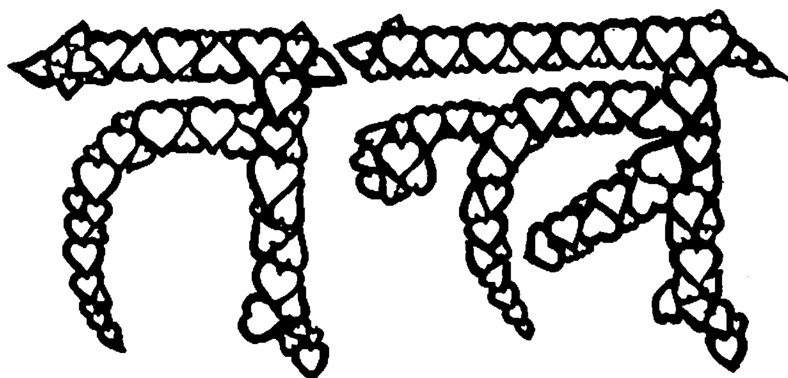
The evidences found while exploring in the realm of psychological, cosmical, physical, and spiritual phenomena are overwhelming, both from the seen and the unseen sides of life; and yet the Tantriks know that Nature, when properly understood, is not so mysterious, and God, which is but the question of a name, not so far away."

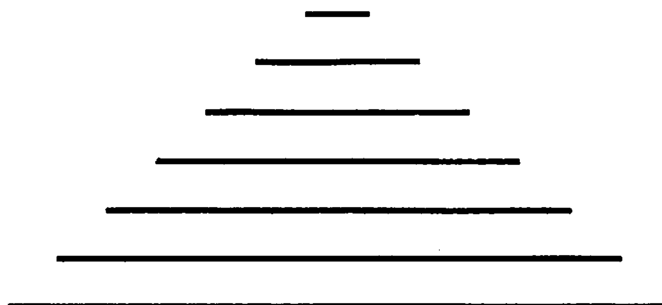
OM VAJRA SATTVA OM!

We herewith draw the attention of our readers to the fact that the ruling religion of Modern India is the Tantra. —*Govardhanada, Classification of Yoga.* —*Brahmavadin, Madras,* 1903.

(That is not to say that the Tantra constitutes the religion of the masses. It is "ruling" because of its nature and power, and the material with which it works.)

To all the uninitiated, not excepting the Brahman, the Tantras remain a dead letter.—*Barada Kanta Majumdar, Pandit, of Rayshahi, Bengal, India.*







NARENDRA NATH DUTT (VIVEKANANDA, SWAMI), A VAMACHARI TANTRIK, INDIAN DIV. OR 3d° T. O., AM. DIV.

AN INTERVIEW OF D. J. ELLIOTT WITH RAM TIRATH, SWAMI, M.A., FORMERLY PROFESSOR OF SANSKRIT LANGUAGE AND LITERATURE, UNIVERSITY COLLEGE, LAHORE, PUNJAB, INDIA.

Elliott. What is the extent of your travels?

Swami. Throughout the many provinces of India, spending four years in the Himalayas; I then visited Japan and America; am now on a tour of the world.

Elliott. How much time have you devoted to the study of philosophy and religion?

Swami. About twenty six years.

Elliott. From what source did those men who figure conspicuously in the history of the Indo-Aryan civilization derive their knowledge?

Swami. Many of their most learned and scientific men have been Tantriks.

Elliott. Where can one obtain a knowledge of Buddhism?

Swami. Esoteric Buddhism is probably found only in Tibet, and in the keeping of Tantriks.

Elliott. What is it possible for an American to achieve in Tantrik work?

Swami. He can attain to all the wonderful results in the way of self development and the production of transcendental phenomena, that are accredited to our race, the Hindus.

Elliott. Is the Tantra properly presented by the T. O. in Am?

Swami. It has been perfectly adapted to the people there.

Elliott. Was Vivekananda (Narendra Nath Dutt) a Tantrik?

Swami. He was.

Elliott. To what degree or sect did he belong?

Swami. To the Vamacharins (3rd deg., Am. div. T. O.)

Elliott. How much do the Tantriks reveal of their work?

Swami. About one one-hundredth part as much as they conceal.

Elliott. What do the people of India think of the Tantrik philosophy?

Swami. It is kept hidden from them; but in reality it constitutes the esoteric philosophy of the Vedas.

Elliott. Is it true that inside of Tantrik (temples) meeting places are to be found many marvelous pictures illustrating the work?

Swami. Yes; the temple at Gaganath, East Coast of India, is full of Tantrik pictures.

Out of the jungles of Upper India has come a man of astonishing wisdom, a prophet, a philosopher, and priest. He is a Brahmin of Brahmins, a Go-Swami of the highest caste and he is known among his brethren as Swami Ram (Ram Tirath, M. A.). That he will have something interesting to say may be readily imagined: for he hails from the secret haunts of the miracle-working Mahatmas in the mystic Himalayas; that he will say it well is insured by his record as Professor of Sanskrit Literature, Science, and Mathematics in the University of Lahore, Punjab, India. Swami Ram is a young man, having just passed his thirtieth year, but he is a veritable torch of philosophic knowledge. Practically his entire life has been devoted to the study of the Vedic Scriptures as well as the languages and literature of the Orient. He has also served a priestly apprenticeship under a qualified Master, spending his vacations from University duties in the primitive jungles preparing for the beatific translation to Nirvanahood. The Swami arrived here from India on the 25th ultimo and intends delivering a series of lectures in this city on the philosophy of the Vedas.—*S. F. Call.*

Elliott. How many Tantriks are there, according to your judgment, who thoroughly understand the doctrine in all its details?

Swami. Well! The Priesthood understand.

Elliott. Name some of India's great teachers who were Tantriks.

Swami. Kapila, Krishna, Patanjali, Gotama the Buddha, Sankara, T'sori K'hapa, Guadapada, etc.

Elliott. How many Tantriks are there in the world today: give an estimate?

Swami. That I cannot answer; but at heart, and unconsciously, the whole world are Tantriks.

Occult science is the science of breath.
—*Sankaracharya.*

Elliott. Do you believe there exists any science higher than that of "Breath and the philosophy of the Tattvas," as found in their text books, the Tantras?

Swami. No; the Atma appears as everything, and is the Great Breath.

Elliott. What office constitutes the highest order of learning among the Tantriks?

Swami. The Priesthood.

Elliott. What is the relative standard of the Tantrik Priesthood in Asia, Europe, and America?

Swami. The differences are befitting the various conditions in the countries.

Elliott. How many Tantrik priests are there at present in India?

Swami. I cannot give you accurate statistics on this point, but am safe in saying there are at least three thousand.

Elliott. We are told that in ancient times the Tantrik Priests taught the masses other doctrines; what do they teach in these times?

Swami. When they teach anything publicly, what is given out consists of nothing other than diluted portions of the Tantra and Vedanta.

Elliott. Again I will ask who most thoroughly understands the Tantra?

Swami. The High Priests are unquestionably the most learned in Tantrik Doctrine.

He who, though dressed in fine apparel, exercises tranquility, is quiet, subdued, restrained, and has ceased to find fault with all other beings, he indeed is an ascetic, a Brahmana.—*The Dhammapada, (Canonical book of the Buddhists).*

Elliott. What is the work of a Tantrik Priest?

Swami. His office is that of a teacher, much time being given to the production of phenomena; his duties consist in presiding over the rituals, and acting as counselor and physician to the Initiates.

Elliott. How many Tantrik High Priests are there in India?

Swami. I should say about one hundred.

Elliott. Have you met the Tantrik High Priest of America?

Swami. I have.

Elliott. Give your opinion of him relative to the work.

Swami. The hight attained by the American Primate is that of a perfect understanding of Tantrik doctrine, principles, and practice.

Elliott. Have you met any of the Tantrik High Priests of India?

Swami. Oh yes!

Elliott. Will you give us the names of any of them?

Swami. Gyanananda and Mahidhar.

Elliott. What have you to say as to their knowledge?

Swami. They are familiar with all religions and philosophies, being the most profoundly learned men on earth today.

Elliott. Where do they reside?

Swami. They have taken up their residence in the Himalayas.

Eliiott. Who was the founder of the Nyaya school of Indian philosophy?

Swami. Gotama, a member of the Tantrik Priesthood, variously styled Sakyamuni, Prince Siddartha, the Lord Buddha, etc., was the originator of this system.

Elliott. What is your opinion of the American Primate, Bernard, and how does he compare with the Tantrik High Priests of India?

Swami. He is most earnest, sincere, and zealous for the cause; more energetic, and his knowledge just as extensive.

Elliott. Compare the various philosophical, religious, and teaching orders?

Swami. The deepest, most abstruse, and reserved, as well as the most secret order in the world, is the Tantrik; on this point all scholars of the Orient are agreed; it is also a universally admitted fact that in a knowledge of that which some perverted writers have seen fit to term Black Magic, Tantriks are supreme, stand alone.

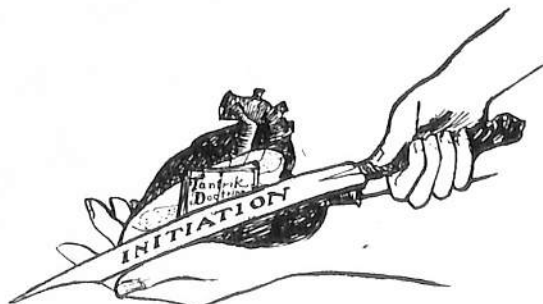
To dispense with secrecy means to do away with all the operations of nature. —*J. M. Yosada.*

Elliott. What is the age of the Tantrik Order?

Swami. I cannot say: I believe that it was systematized about the fifth or sixth century after Christ.

Elliott. Are you an initiate of the Order?

Swami. By virtue of my mission here I must decline to answer the question.



TANTRIK DOCUMENT USED BY INITIATES SINCE 200 A. D.

There is nothing in the world that will release you of the debt of the man who gives you a knowledge of the word OM, and of breath.—*Sivagama*, 9.334.

OM! In obedience to esoteric law and the inevitable and inscrutable decrees which determine the age of souls for admission through the sacred portals of the **TANTRIK ORDER**...............having undergone with patience, fortitude, courage, and resignation, a thorough and rigid examination in the manifestations of phenomena connected with the life of man in his cosmical, physical, spiritual, and psychological relations to the universal life and the trying ordeals prescribed and exacted by the TANTRACHARINS; and having given ample and satisfactory evidence that he is familiar with the application of the black and white law; that he can keep silent, irrespective of time, place, or condition; that he is endowed with the necessary forbearance to control his mind, body, and speech; and further, pledging obedience, fidelity, and veneration, unto death, to his preceptors by virtue of the training which he has undergone, is hereby ushered into the Tantrik Order for life, and declared a Temple Attendant, subject to the laws of the inner principles in connection with those of **Brahmanda,** and is, on this Five and ....Day of **Brahma**, entitled to receive and retain this sacred bond, oath, and certificate until death rends the veil and he joins the many who have become one with **Parabrahman.** As a tear from heaven he has been dropped into the Ocean of the TANTRIK BROTHERHOOD upon earth and is moored forevermore in the harbor of contentment, at the door to the temple of wisdom wherein are experienced all things; and to him will be unveiled the knowledge of the Most High. He has obtained an understanding of the alternating currents of the Great Breath which permeate the universe for the sustenance of life and the unfoldment of the powers of the soul, so he, at this time, has been rescued from the deceits of the senses and the delusions and illusions of the world and started upon his journey to the seat of light and knowledge. Armed with the key to the sanctuary of divine symbolism wherein are stored the secrets of wisdom and power, he no longer lives upon the appearance, sustenance, and disappearance of the shadow of ....but has proven himself worthy to be intrusted with the knowledge to discern simulation, and garner truth; to avoid the pitfalls of life; to soar above the world and look down upon it; to exalt the passions and quicken the imagination; to know that one of our words with his understanding is better than thousands in an unknown tongue; to prescribe for the wounds of the human heart; to have a fixed and certain purpose; to treat all things with indifference; to know that religion is the worship of man's invisible power; to sow noble aspirations

A day (evolution), or night (involution) of Brahma is made up of four billion, three hundred and twenty million, six hundred thousand sidereal years.

This Divine science (Tantrik) excels all other sciences hitherto known to the world.—*Pandit N. F. Bilimoria.*

and reap golden possessions of the mind; to experience illumination and understand the duration of life; to enjoy well-being, generosity, and popularity; to know the active and passive power of the **Phallic** principles and the forward and backward motions of **Prana** which make all life momentary. He has learned to love life and know death and to judge accurately between divine miracles, works of nature, art, and simulative phenomena in all its phases. Possessing a knowledge of the soul of things and the cause of phenomena ordinarily unseen, he is qualified to study, in a proper manner, the most difficult of all sciences. A new sea of experience has been opened to his view. Under the guidance of a TANTRIK INSTRUCTOR he has been permitted to examine SIDDHAGATIKA, and the Sixth Book of Nature which contain the key to the essential principles and elements of everything in the universe. Having conquered slowly, and by degrees, all his senses he has acquired a mastery over internal nature. Knowing the most positive power in the second and third temples, and the union of the positive of the first with the negative of the second and the proper alteration and motion required by fixed law, he can regulate his life to the Parabrahmic subdivisions of the day and night of the universe and extract the vital principles of the GREAT BREATH for the benefit of the soul and finally be ushered into (M).

That which has been covered has been revealed to him. Having sworn by the eternal, relentless, and living power of——————............not to divulge this secret science of the soul, but to bury it deeply in silence, and ever preserve it inviolate in concealment all the days of his life (as any method other than that of secrecy is contrary to the will of God); and having also sworn to keep closed his lips and live not that opposed to **TANTRIK** praxis, degrees of knowledge, power and love have been conferred upon him by his preceptors to whom he has sworn an unreserved allegiance. It is now his duty and privilege to occupy the vestibule of heaven and to obtain a knowledge of the first creation of the Gods. He partakes of all worship and will henceforth more greatly appreciate the elegant and useful arts as he proceeds in development. Imagery and symbolism are to him an open book. He has obtained a knowledge of the beginning, ending, and middleness of that which refines and tests all things. Having fulfilled every requirement and acceded to the dictates of his preceptors, he is now entitled to act as prescribed on leaf 296, under the laws of **Hamana,** 2945 KALI YUGA, relating to INITIATES. In consideration of the foregoing and in proper recognition of.......... .... the **Tantriks** offer him their guidance and protection henceforth and forever. Om!

The fire of prana burns all Karmas to ashes.—*Bhagavad Gita, IV.* 37.

In the sacred laws of the Aryans we find everywhere reference to the breath as the essence and highest of all contained in the Vedas. Who, I ask then, other than a Tantrik can read the Veda understandingly?—*G. W. Miles, Professor of Astronomy, Geology and Physics, New Mexico Territorial College of Agr. and M. A.*

The Saukhya of Kapila, Vedanta of Saukara, and even Buddhism, agree on the point that wisdom constitutes the Alpha and Omega of the way of attaining Moksha.—*Life of Buddha (Japanese), P.* 158. *By Tetsujiro Inoue, Senior Professor of Philosophy and Comparative Religion in the Imperial University, Tokio; Author of "Kshatriya Caste," "Relation of Ethics to Religion," etc., etc.*

Tantrik Order

THE OATH

KARMA

"The word 'Karma' means deed, and every deed is a definite form of activity; it covers two distinct ideas, namely: the deed itself, and the effects of that deed in modifying the subsequent characters and fortunes of the doer."

While the doing of a deed is transient, its form is permanent. The sight of an object, the thinking of a thought, the performance of an act; all these things pass away; but they leave traces which endure. The products of a man's work in the outside world are of great importance, but more important still are the traces that remain in his mind. They are called in Sanskrit, samskaras, in Pali, samkharas, which means memory-structures, dispositions, soul-forms. The character of a man consists of his samskaras, which are the product of his Karma. All beings originate through Karma; they are inheritors of a peculiar Karma, belonging to the race of their special Karma, and are kin to it. Each being is determined by its own Karma; it is Karma which produces all differences and divisions. "Every day experience familiarizes us with the facts which are grouped under the name of heredity. Everyone of us bears upon him obvious marks of his parentage, perhaps of a remoter relationship. More particularly, the sum of tendencies to act in a certain way, which we call **'character,'** is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character,' this moral and intellectual essence of a man, does veritably pass over from one fleshly tabernacle to another; and does really transmigrate from generation to generation. In the new-born infant, the character of the stock lies latent, and the Ego is little more than a bundle of potentialities. But, very early, these become actualities; from childhood to age, they manifest themselves in dulness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another character, if by nothing else, the character, passes on to its incarnation in new bodies." The Indian philosophers called character, as thus defined, 'Karma.' It is this Karma which passed from life to life and linked them in the chain of Transmigration; and they held that it is modified in each life, not merely by confluence of parentage, but by its own acts. In the theory of evolution, the tendency of a germ to develop according to a certain specific type, e. g., of the kidney-bean seed to grow into a plant having all the characters of Phaseolus vulgaris, is its 'Karma.' It is the 'last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years, to the time when life first appeared on the earth. The snowdrop is a snowdrop and not an oak, and just that kind of a snowdrop because it is the outcome of the karma of an endless series of past existences."

—**Hibbert** Lectures, P. 114.

Nature works always in complete curves and travels in paths which return into themselves.

No law is any more plainly written than that of Karma; it offers a key to all of the misfortunes of mankind, and these latter are really the opportunities of which a Tantrik avails himself when he is developing that wisdom which includes such gifts as patience, perseverance, and self-control, coupled with a kindness of heart. It is this training which enables him to endure pain and yet smile; and before such courage, the world pauses with reverence and admiration.—*O. M. Bernard.*

Our longevity, prosperity, adversity, popularity, obscurity, piety, liberality, and other qualities are such as we paid for in our antecedent lives. God says that we are not balked.—*(This law refers to Karma.)*

"A man who has lost his way and wanders in forests is safe, when protected by his destiny or prenatal merits (Karma); but if doomed by it, he dies, though at home. So, helpless man is safe in a forest haunted by wild beasts, when armed with prenatal works; but if doomed to death by his fate, he cannot live, though concealed and protected in a house."

I know whence I came,—but ye know not.—*John VIII.* 14.

Every Soul shall taste death; afterward shall ye return unto us.—*Al Koran, Ch.* 29.

That breast from which one suckled before (in previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his Mother will now be wife and She who is now wife is (or will be) verily Mother. He who is now Father will be again Son, and he who is now Son will be again Father. Thus are the egos of this world wandering in the cycle of birth and death as a bucket in a well and are enjoying the worlds.—*Yoga-Tantra-Upanishad of Krishna-Yajur Veda* (A description of the lot of a Tantrik Devotee).

SOME BASIC PRINCIPLES ON TANTRIK DOCTRINE—REINCARNATION

I.

Eight hundred million people believe in reincarnation.

II.

Jesus said that John the Baptist was Elias reincarnated, and his teachings, esoterically understood, include that of re-birth.

III.

The Bible contains numerous allusions to this doctrine, which the discerning student will readily discover despite the deviations in the translation of the original, and the misinterpretation of theologians.

IV.

Origen, perhaps the most enlightened, as well as other eminent Fathers of the Christian Church, believed and advocated it.

V.

Buddha, Socrates, Plato, Pythagoras, and others of the world's great teachers, philosophers, and poets, of every age and race have taught it.

VI.

It, or doctrines deduced from it, is to be found in the sacerdotal literature of Christendom, the Jews, the Parsees, the Chaldeans, the Egyptians, the Hindus, and the Chinese; and not infrequently is it to be detected in Roman and Grecian Mythology, and among the traditions and rites of savage tribes.

VII.

It was taught and symbolized in the initiatory ceremonies of the "Ancient Mysteries," and was a prominent tenet of the Gnostics.

VIII.

It is agreeable to a rational concept of the soul.

IX.

Analogical correspondences corroborate its claims.

X.

It is strictly within the scope of scientific research and is, in fact, the only scientific theory which explains the origin and destiny of man.

XI.

It interprets many experiences that were heretofore mysterious and not understood.

XII.

It shows the reason for our likes and dislikes, and the mental pictures of persons and places unrelated to the whole experience of this life, as well as innumerable other phenomena continually cropping up.

XIII.

It explains what heredity is unable to account for, viz.: anomalous conflicts with this recognized law, as, for instance, the remarkable difference occasionally observed between twins born under precisely the same conditions.

XIV.

It, alone, affords a justification of human misery and inequality.

XV.

It insures equal chances to all, and denies favoritism and the injustice of an arbitrary determination of one's environment.

XVI.

It is more in harmony with reason and justice than the dogmas of predestination and everlasting punishment.

XVII.

It proves that man is the maker of his own destiny, and that he, alone, is reponsible for his own sufferings and enjoyments.

XVIII.

It offers the most potent inducements for honesty, integrity, morality, religious aspiration, humanitarianism, unselfishness, and a just regard for the rights of others.

XIX.

Apart from it there can be no immortality for man.

XX.

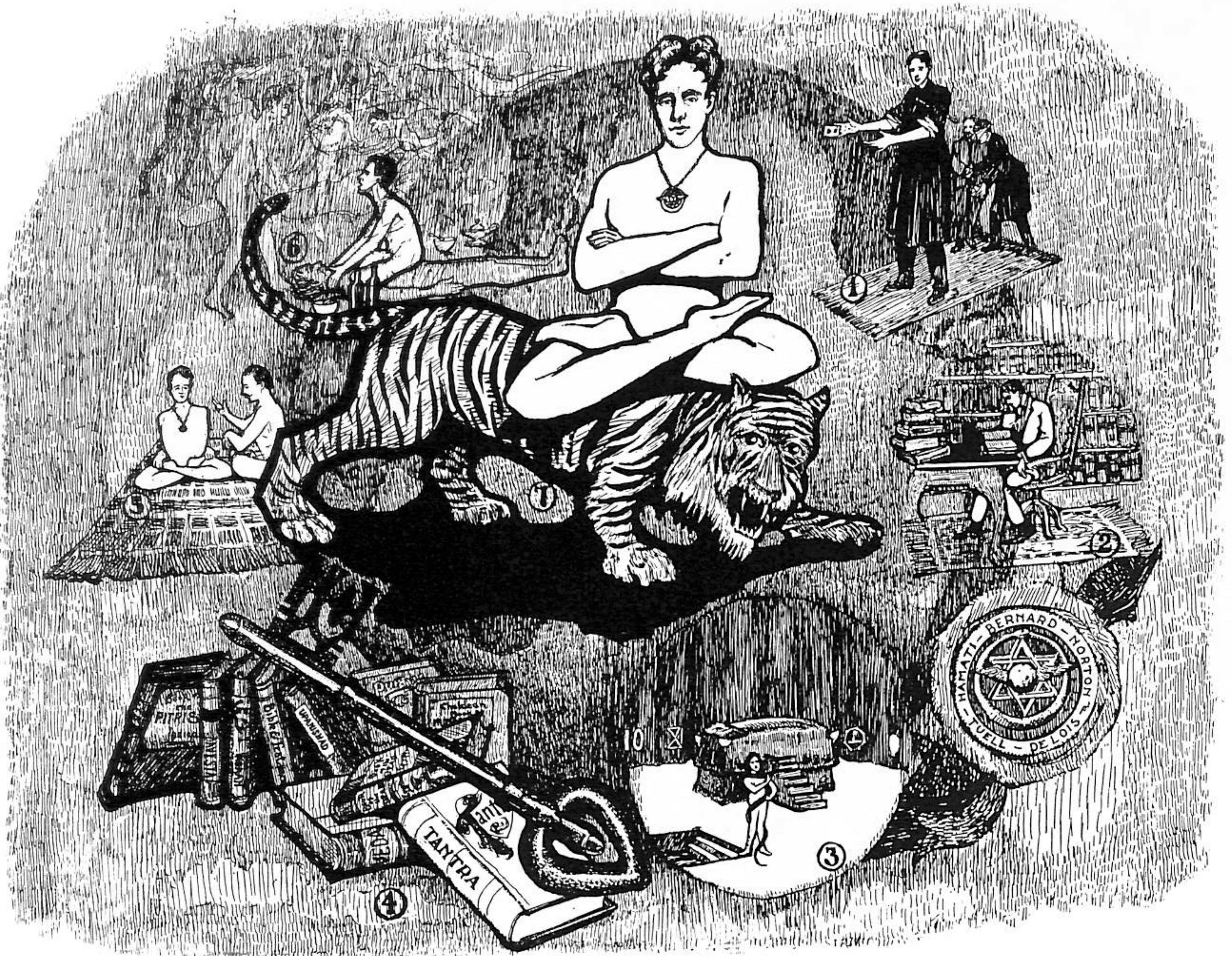
Reincarnation is becoming widely accepted as a powerful factor in social reform, bringing back the culprit, as it does, to be punished in the body for the sins of the flesh, and thus providing the missing link which will connect truth in the abstract with right in the concrete.

A study of these important subjects (Reincarnation and Karma) will reveal to man why it is that one man is born to sweep the streets, another to reign as king; why it is another is born a fool, another a sage. The laws regulating this principle are fact, fixed, and certain, and the truths pertaining thereto may be hereafter applied to explain some apparent anomalies in nature that have hitherto passed without scrunity or satisfactory interpretation.—*Robert Jarrold Moffatt.*

RIG VEDA IN RE DEATH

First must each several element
That joined to form thy living frame,
Flit to the region whence it came,
And with its parent source be blent.
Thine eye shall seek the solar orb
Thy life breath to the wind shall fly,
Thy part ethereal to the sky;
Thine earthly part shall earth absorb.

"Birth and death are alike, a mystery of nature, a composition out of the same elements, and a decomposition into the same."



A pen and ink sketch of the painting by Tormes symbolically portraying his conception of the work of seven degrees.

The Tantra On the Functions of Mind (Imagination), That Sovereign Master Under Whose Government Nature Has Placed the Whole of Mankind

These teachings are gleaned from a practician of the princely and royal arts, Pierre Arnold-Bernard, Primate of the Tantrik Order in America.

Salutations to the God Siva! the opening of whose eyes is respectively the birth and death of the Cosmos.

The present Primate of the Tantrik Order in America compares most admirably with the Tantrik High Priests of India.—*Ram Tirath, Swami, M. A., Professor of Sanskrit Language and Literature, University of Lahore, Punjab, India.*

SUTRAS OF MARCELIN-DELMAR

In the interest of mankind is brought before you for consideration one of the greatest problems than can occupy the human mind—Imagination in man.

I.

A trained imagination is the best keeper of a clear conscience.

II.

The Soul is the organ of the imagination just as the brain is the organ of the mind.

III.

In a few words is revealed to you a great mystery of human life, imagination in man,—the secret of that terrible power which lies crouched behind the Will.

Consciousness, variously termed by the imaginant, mind, soul, and spirit, in accordance with the plane upon which it operates, is not known as it is in itself; but only as a phenomenon, the nature of which the American Tantrik finds best expressed in the word *imagination*, while his Indian brother arrives at the same understanding by means of the Sanskrit *"Maya."* — *Armand Marquis Persoin.*

IV.

In the imagination lie the secret prototypes of all that was, is, or ever will be.

V.

As the sun element is the life of the Universe so is imagination the life of man.

God has evolved this universe out of his *"Maya."* *Maha Nirvana Tantra.* (*Nature of Brahma.*)

VI.

If you will but look within your own imagination, you may locate both Heaven and Hell.

When the workings of the imagination are concrete, the product is called art; when abstract, the outcome is philosophy.—*F. E. Warwick.*

VII.

Man, the slave of external nature, is easily controlled; and since he is drawn after the image of things, through their slight manipulation he becomes the plaything of the ideas which his imagination calls forth.

VIII.

Disciplined imagination, the apathy of the Brahman, is in imitation of the high indifference of God.

IX.

Imagination in its most sublime potency includes all the powers of the human Soul.

The Tantrik who has perfected his acquaintance with Brahma knows it to be the "one reality"; while that which many are pleased to designate mind, will, soul, and spirit, resolves itself, at last, into the one great factor.—*imagination.*—*Alvord W. Bradlaw.*

X.

Consider not the price paid for an understanding of the imagination as by its mastery one becomes rid of the deceits of the senses and the illusions and delusions of the world.

XI.

There is no greater whirlpool than the imagination of man and he is, indeed, an artist who can hold in hand its twists, its turns, its gambols.

XII.

To draw out the Soul of another, work through the only medium—imagination—and keep in mind the principles of operative hypnology; cultivate a voice low in tone, sweet, clear, and harmonious, for by its aid you may draw tears from heaven and cause them to trickle down the face of the one you love.

XIII.

The Soul of man constitutes a vacuum into which another Soul may be drawn as by a snare, and there, commanded by a vivid imagination, it will obey.

XIV.

I beseech you, my brother, confound not an immature Soul with a knowledge of the imagination, it being an invisible fire that may easily be blown into a flame.

XV.

To attain Heaven, you have but to exalt the passions and quicken the imagination.

XVI.

The untrained imagination compounds poisons in the Soul of man from food presented to it by the external world.

XVII.

In prescribing for wounds of the human heart, you have to contend with but one alarming symptom,—a lesion of the imagination; and this often terminates in total paralysis of the Will.

XVIII.

'Tis not God, but imagination, the reflection of the Soul in the heart, that crucifies man.

XIX.

Imagination permits the invisible to enter the visible only through the door of love.

XX.

By training the imagination we become endowed with three great gifts:—an analytical mind, patience, and contentment.

XXI.

Imagination is the instrument of both fascination and repulsion; it is the law of life in the inward parts; and

"What is that, knowing which we shall know everything?" asks the Veda:—the Tantrik answers, "*Prana* and *Imagination.*"

Tantriks believe that the adoration of God for his works and the contemplation of him in them, a very acceptable piece of worship to him.—*C. M. Tremayne.*

Men of imagination rule the world.—*Napoleon.*

If we do not find love on earth then we shall not find it in heaven; we must have a working hypothesis, an analogy, and such, human love supplies: by this only are we able to grasp as much as a thought of the Love of God.—*Jacques Bernard, formerly editor of Nouvelles de la Republique des Letters and publisher of the Bibliotheque Universelle.*

through its operation, Love may be caused in a moment of time by a look, a movement, or a breath.

XXII.

Of all slippery monsters, the most treacherous and untrustworthy is the imagination of man.

XXIII.

To avoid the pitfalls of life, master imagination, the most paradoxical of all studies in the entire range of the occult.

The whole Universe is imagination. —*Vivekananda (Narendranath Dutt), Delegate to the World's Parliament of Religions, Chicago.*

XXIV.

Sensation not only belongs to, but is a product of, that Supreme Judge of both pleasure and pain, the imagination.

XXV.

Imagination, when strong and healthy, endows us with life; when feeble, it causes failure, sickness, and death.

XXVI.

Beware, my son, for with God the end justifies the means; so is it with the imagination of man which may be likened unto the clouds in whose womb the lightning sleeps.

"This is the teaching; this, the counsel; this, the hidden wisdom; this, the instruction; this is what is to be followed."—*P. Marcelin-Delmar.*

XXVII.

The only instrument in the hands of the Master Nazarene was the imagination of man.

Brahma (the Magician) we do not see, but his phenomena (the world illusion) never ceases.—*Robert Jarrold Moffatt.*

XXVIII.

Imagination is the creative force in man; study it and the laws by which it operates, and the purpose of life will reveal itself to you.

XXIX.

Thought, the key to every treasure, depends wholly upon the operations of the imagination.

XXX.

Imagination is the first creation of the Gods and occupies a plane in accordance with our love and wisdom.

XXXI.

The mind cannot see that which the imagination does not feel; and in this latter is to be found the key to our mode of tracing the infinite and incomprehensible cause through all the mysteries of nature.

The physician when he pushes his knowledge to its limits finds it melting away into mataphysics.—*Claud Bernard, Professor of general physiology, Faculty of Sciences; mem. French Academy; prof. of Experimental physiology, College de France; author of Recherches sur les usages du pancreas* (1856); *La fonction glucogenique du foie* (1843); *Lecons de physiologie experimentale appliquees a la medicine*, 2 *vols.* (1855-56); *De la physiologie generale* (1872).

XXXII.

It is through the imagination alone that the Soul draws life and health from the silent and invisible forces that surround us.

XXXIII.

The trained imagination no longer worships before the shrines of churches, pagodas, and mosques, as this would be blaspheming the greatest, grandest, and most sublime temple in the Universe, that Miracle of Miracles, the human body.

JNANA SANKALINI TANTRA

I.

"Seated on the highest peak of Mount Kailasa, the Deva of the Devas, and the Guru of the World, was asked by Parvati to explain what is Jnana (true knowledge, or divine wisdom).

The Devi spake:

II.

O Deva, let me know how the world comes into existence and how it ceases to exist and what is that knowledge of Brahma which is above creation and destruction.

The Deva replied:

III.

The world comes out of the unspeakable to which it again reverts at Pralaya (the period of dissolution); the knowledge of Brahma which is above creation and destruction is also unspeakable.

The Great Breath runs through the three worlds.—*Taittiriya-Upanishad.*

IV.

Invocation (mantram), worship (puja), asceticism (tapasya), meditation (dhyana), action (karma) and non-action, all spring from the one word OM.

V.

The four Vedas and six Vedangas, Mimansa, Niyaya, Dharmashastra and Purana, are the fourteen Vidyas, or fourteen kinds of knowledge.

VI.

As long as one does not acquire knowledge in these books, so long he has no right to receive Brahmajnanam. All other knowledge stands still when he has once acquired the right of attaining Brahmajnanam.

VII.

The Vedas and all the Puranas are like the common prostitutes, but this Brahma, or Sambhavi Vidya is kept hidden (sacred) like a lawful wife.

VIII.

All knowledge, all Devas, and all Tirthas (sacred places for pilgrimage) exist in this human body, but they can be known only by the instructions of a GURU.

IX.

This knowledge of the self, or Soul, alone is able to produce happiness in a man; and it alone has the power to stop (as unnecessary) all the outward forms of worship, such as counting of beads, etc.

Men are bad through ignorance of what is good.

X.

As there is fire hidden in wood, smell in flowers, and nectar in water; so the Deva, who is not affected by good or bad deeds, is hidden in the body.

XI.

Ida is the sacred river Ganja, and Pingala is the river Jamna. Between the two passes the Sushumna—the river called Sarasvati.

XII.

Where these three rivers join together is Tri-ve-ni (the junction of the three), which is called the Tirtha-raja (best of all places of pilgrimage), and bathing in it purifies the Jiva from all impurities and sins.

The Devi asked:

In the posterior parts of these centres the confluence of three rivers takes place. There, people drinking and bathing are relieved of their sins.

XIII.

Tell me, O Maheshvara, what is Khechari Mudra, what knowledge is called Sambhavi Vidya (Gupta Vidya) and what is Adhyantika Knowledge (psychic knowledge)?

The Deva replied:

XIV.

He who is able to fix his mind without the help of any material object, he who has succeeded in making his breath still, without any muscular, or physical effort, and he who is able to regulate his sight without the act of seeing, he has attained the knowledge called Khechari Vidya.

XV.

As the mind of a child, or an ignorant and illiterate man is in the state of slumber, even without the condition of actual sleep, so also the path in which a man travels without the help of anything material is called Sambhavi Vidya.

The Devi questioned:

XVI.

Tell me, O Lord of the Universe, how the Darshanas (the scientific, philosophical and metaphysical systems) are separate from one another?

The Deva said:

XVII.

They are called Tridandis (the bearers of three bamboo staves tied together) who always devote themselves to the study of the Vedas. Those that worship the Sakti (female principle in Nature) are denominated the Saktas, and the Buddhists are called the Shunyavadins (lit., the affirmers of non-existence), or the believers in Akasha.

In the base of the spinal cord is situated the centre known as Brahmachakra, which is three-segmented and resembles the genital organ. At its root you shall meditate on Sakti or energy which resembles fire and is the bestower of whatever is desired.—*Sivayogadipika, Ch. 3. V. 8.*

XVIII.

The materialistic Atheists (the Charvakas) although very conversant with the Tattvas, still deny the existence of the Atman that is above the Akasha.

Uma asked:

XIX.

O Deva, tell me the signs of the Microcosm and the five elements, and also the twenty-five Gunas.

The Deva said:

XX.

The five qualities (Gunas) of the Earth, as ascertained by Brahmajnana (divine knowledge) are the bones, flesh, nails, skin, and hair.

XXI.

It has been ascertained by Brahmajnanas that semen, blood, marrow, excretions of the bowels and bladder are the five qualities of Water (Apas).

The other Agnis (the other fires) are verily thy branches, O Agni! Thou art the center of human settlements, the head of heaven, the navel of the earth. —*Rig Veda, Mandala, I, hymn* 59, Verses 1 and 2.

XXII.

The Brahmajnana says that sleep, hunger, thirst, fatigue, and slothfulness are the five virtues of Fire (Tejas).

XXIII.

It has been well ascertained by the divine philosophy of Knowledge that the acts of sustaining (Dharana), shaking (Chalana), throwing (Kshapana), and that of contracting and lengthening are the five virtues of Air (Vayu).

XXIV.

The same philosophy says that desire (including lust), anger, error or false knowledge (Moha), shame, and avarice (Lobha) are the five virtues of Ether (Akasha).

"Air which is one, becomes five-fold on entering the world, and is so manifested in each body."—*Purna Gopala Tapani-Upanishad.*

XXV.

From Akasha the Air springs, and Fire, from Air; the Water comes out of Fire and the Earth from Water.

XXVI.

The Earth disappears in Water, the Water in Fire, the Fire in Air, and the Air in Ether or Akasha.

XXVII.

From these five Tattvas the creation is made (the World springs up, or is evolved), and into these five Tattvas it is resolved. That which is superior to these is considered as high above the Tattvas and the unspeakable.

XXVIII.

The five virtues of the five senses are the organs of touch, taste, smell, sight, and hearing; but mind alone is the cause of all these senses.

Nadis are tube-like threads (of subtle ethereal matter) in the body. It is through these *nadis* that all the senses, accompanied with the mind in one or another of its forms, pass toward their respective objects in the external world. When passing from the sleeping to the waking state of consciousness, these sense-organs pass up to the very physical regions of sensation, such as the eye, the ear, etc.—*A. Mahadeva Sastri, Curator, Government Oriental Library, Mysore, India.*

XXIX.

The whole world is symbolized in the human body; but out of this the formless part never dies; whereas the portion that has form must undergo change.

XXX.

Those that do not cling to any form or shape become like the formless Brahma at last; for this reason men should carefully give up all idea of what is personal or what has any shape or form.

The Devi asked:

XXXI.

O Lord, thou that hast been from eternity, tell me what are the seven Matters (Dhatus) and what are Atma (phy-

sical soul), Antaratma (the human soul) and Paramatma (pure spirit)?

The Deva replied:

XXXII.

Semen, blood, marrow, fat, flesh, bones and skin are the seven matters out of which the body is formed.

XXXIII.

The body is called Atma, mind is called Antaratma, that is, the soul within, and Paramatma, or pure spirit, is the no-thing in which the mind is absorbed.

XXXIV.

Blood is the share of the mother, and seed, that of the father and that which is, but which has no being, becomes life; these together produce the fœtus in the womb.

The Devi asked:

XXXV.

O God of the Gods, tell me how Vak (speech or word) is produced, and how the mind is absorbed by Vak?

The Deva replied:

XXXVI.

Life is produced from the unspeakable, from life mind springs up; Vak or speech, is produced from mind, and by that mind, is Vak absorbed.

The Devi questioned:

XXXVII.

O Lord, please tell me where the sun resides and what is the place of the moon? Where does the air dwell, and which is the place of the mind?

The Deva replied:

XXXVIII.

The seat of the moon is at the root of the palate and that of the sun is at the root of the navel; the place of the air (or breath) is above the sun, and mind dwells above the moon.

XXXIX.

Chittam (or the passage between the mind and the spiritual soul) dwells above the sun, and life dwells above the moon; but they can only be realized, O Devi, by the direction of the Guru.

The Devi asked:

XL.

Where dwells Sakti (nature), and where dwells Siva (spirit or force), and where is the abode of Kala (duration of time), and what produces old age?

The Deva replied:

XLI.

Sakti dwells in Patala, or the lower regions; Siva resides in the Brahmanda (the egg of Brahma), and duration ex-

"Of the principles of speech I may say that if it be too long, it is tedious; if too short, its meaning is not appreciated; if rough, it ruffles the temper of the hearers; if soft, it is unsatisfying. Requirements:—it should be vigorous or it will not interest; it must be bright or it will not enlighten; it must be suitably ended, otherwise its effect is lost. Qualities:—it must be as bold as a lion, gentle, soft as a hare, impressive as a serpent, pointed as an arrow and evenly balanced as an object held by its middle. Relations:—the question should first be stated, the arguments duly connected, essential points repeated and meaning illustrated by examples; speech should float freely forth like a bird into the sky, and be clothed in charming dress like a goddess; at the onset the object of the speech should be made clear like an unclouded sky. The speech should proceed like the excavation of treasure and the arguments shoot forth nimbly like a deer chased by fresh hounds, without hesitation or pause."—*From the Sanskrit.*

Hear, thou goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood.—*Sivagama (a Tantra.)*

ists in the space, or Akasha. It is this time that produces old age and infirmity.

XLII.

What desires food, and what eats it, and what remains awake during the three states of waking, dream, and dreamless sleep?

The Deva replied:

XLIII.

Life desires food, the Fire consumes it, and it is the Vayu (breath or air) that remains awake during the three above mentioned states.

The Devi asked:

XLIV.

Who makes Karma, and who becomes involved in sin? Who commits sin? And who frees or liberates from it?

The Deva replied:

XLV.

It is the mind that commits sin, and the mind alone is involved in sin; and it is the mind that can never be touched by sin if it remains in its own place.

The Devi asked:

XLVI.

Tell me, O Lord, how the Jiva (reincarnating Ego) becomes Siva (the spirit), and what is the cause of effect, and how to attain happiness.

The Deva replied:

XLVII.

As long as there is mistake, error, or illusion, so long the Jiva remains Jiva; but when once error is corrected, or set right, then it always becomes Siva. You, O Devi (nature), are yourself the cause and the effect, but knowledge, or Jnanam is different (from you).

XLVIII.

The materialists (or the people who are under the control of Yama, Guna or illusion), misguided by Maya, consider that Siva, or spirit, rests in one place, Sakti or nature in another, and Air also in another, and therefore they wander about in different Tirthas (or sacred places).

XLIX.

O Moon-faced Devi, the Jiva does not know its own sacred place (in the body), and, therefore, how can they attain Moksha, or freedom from bondage?

L.

The Veda is no Veda, but the everlasting, eternal, and unchangeable Brahma is Veda; and those that devote themselves to the divine knowledge, or the Brahmas, are the knowers of the Vedas.

The Vayu of the Vedas, which is essentially eternal motion, is "the Great Breath of the Supreme."—*Nasarvanji Framji Bilimoria, Pandit.*

Happiness is the only good.
The place to be happy is here.
The time to be happy is now.
The way to be happy is to make others happy.

—*Colonel Ingersoll.*

LI.

The Yogis after churning the four Vedas and all the Shastras have consumed the real butter-like portion of them, and left the unreal curd-like portion for the Pandits (book-learned) to drink.

Those that practice Mahayoga, either once a day, or thrice, or always, know them to be gods.—*Kurma Purana.*

LII.

All the Shastras have thus lost their maiden freshness, and all the learning has become the property of the public; but the spiritual ever conscious and inexpressable Brahmajnanam alone remains always pure and chaste.

LIII.

No asceticism can be called asceticism, but absolute chastity, which is the best of all asceticism.

LIV.

No meditation can be called meditation, but that by which the mind is identified with and resolved into Akasha, for it is certain that by such meditation Jiva enjoys happiness and secures Moksha.

LV.

True Havana is not the Havana (offering of butter in the fire) which is made in the ritualistic ceremonies, but the offering of the butter of life in the fire of Brahma at the time of Samadhi (trance, or state of highest ecstasy); this is the real offering.

LVI.

Good and bad Karmas will invariably produce good and bad results; there is no doubt about it; therefore, the Jnanis carefully avoid those actions that produce bad Karmas.

LVII.

As long as Brahmajnana, or divine knowledge, is not known, so long the people observe distinctions between the several Varnas (castes), such as Brahman, Kshatriya, Vaishya, and Shudra, and are proud of their family and sect; but when once the divine knowledge takes root in the mind all of this pride of caste and family disappears.

Of the Brahmans, white is the color; of the Kshatriyas, red; of the Vaishyas, yellow is the color; of the Sudras, black. —*Mahabharatas Shantiparvan,* 6934. (*Races of Ancient India.*)

The Devi asked:

LVIII.

O Lord of the Lords, O great one, I have not been able to understand the Jnana (knowledge) that thou hast just described to me; now tell me the Jnana by which the mind is absorbed (in the Akasha).

The Deva replied:

LIX.

That Jnana by which mind, speech, and action are absorbed is like a dreamless sleep called Brahmajnana (divine knowledge).

LX.

The knowledge by which a man confines himself to his own self, and which renders him desireless, quiet, and free

of all anxieties, which enables him to conquer sleep and gives child-like simplicity to his nature, is called Brahmajnana.

The Deva said:

LXI.

Mark attentively what I relate now, and what the knowers of the principles (Tattvajnanis) have said: when a man relinquishes all thoughts and anxieties, then that state of his mind is called Yoga.

Intense concentration in the state of Samadhi is attended with a considerable amount of physical heat. Both the mouth and nostrils are shut up and the breath is restrained in the lungs, swelling the chest and bowels. —*Irven Bernard.*

LXII.

He who has been able to take Samadhi even for a brief space of time destroys at once his accumulated bad Karmas of a hundred past births.

The Devi asked:

LXIII.

O Lord, tell me what is called Sakti, and who is Siva. and inform me of Jnana?

The Lord replied:

LXIV.

Sakti dwells in the untranquil and restless mind, while **Siva** resides in the mind that is still and that knows no restlessness; those that have made their mind tranquil achieve Siddhi (perfection in acquisition of occult powers) even while residing in the body of flesh.

The Devi questioned:

Know the chakras to be spoken of as trees (the largest and greatest in the forest).

LXV.

Tell me where the three powers (tri Saktis) dwell, and what are the positions of the six plexuses, the twenty-one Brahmandas (eggs of Brahma) and seven lower regions?

The Mahadeva replied:

"Pour forth forms, in our navel, that wonderful seed with many treasures, plentiful by itself for the sake of prosperity and wealth.—*Rig Veda, Mandala I,* 142. 10.

LXVI.

The upward power dwells in the throat and the downward in the seat of the body; while the place of the middle power is at the navel, and that which is above these three Saktis is the unspeakable.

LXVII.

The Muladhara plexus is in the seat of the body, the Svadhisthana in front of it, Manipuram at the navel, Anahatam in the heart, Vishuddham at the throat, and Sahasvara in the head. I have told you about these plexuses and I bow down my head before that which is above these Chakras.

The whole Universe is born of Chakras and it is merged there, only.

LXVIII.

The upper part of the body is called the Brahmaloka, and the lower is termed Patala. The body is like a tree reversed, the root of which is toward the head and the top of which, toward the feet.

The Devi asked:

LXIX.

Tell me, O Maheshvara, where do the ten airs (Vayus) reside, and what are the ten portals (Dvaras)?

The Deva replied:

LXX.

The Pranavayu resides in the heart, and the Apana in the seat, the Samana Vayu resides in the navel and the Udana in the throat.

When Prana commingles with prithivi (earth element) it is Udana; in conjunction with water, it is Samana, with Agni, Apana; with Vayu, Prana, etc.

LXXI.

The Vyana is all over the body, the Naga (lit., serpent) proceeds upward (as in belching), and Kurma (lit., tortoise) dwells in the Tirtha place (perhaps where the three nerves Ida, Pingala and Sushumna meet).

LXXII.

Krikar Vayu appears at the time of weeping, the Devadatta appears at the time of yawning, and Dhananjaya Vayu appears at the time of singing or crying.

Vayu (air) is sacred to the Sun, while mind is sacred to the Moon.

LXXIII.

These ten Vayus that are ascertained and classified by the Yogis exist without any support. The two eyes, the two ears, the nostrils, the mouth, and the two lower organs are the nine manifested portals, and mind is called the tenth portal (dvara, or door).

The Devi asked:

LXXIV.

O Lord, tell me the nerves that exist in the whole body and the ten Nadis that are sprung from the Kundalini Sakti.

The Lord replied:

LXXV.

Ida, Pingala and Sushumna are the three Nadis that proceed upward; Hastijivha, Gandhari, and Prasara are the three Nadis that exist at the seat of the body.

Ida, Pingala, and Sushumna go from the sacral plexus to the pineal gland, optic thalimi, etc., from there it runs down again to the medulla oblongata, going through the spinal cord and joining again in the sacral-plexus and, finally returns to the navel or epigastric plexus.

LXXVI.

Alumbusha and Yashasvini are the two Nadis that spread toward the right side, and Kuhu and Shankhini exist in the left.

LXXVII.

From these ten Nadis seventy-two thousand Nadis spring up and exist in the body.

LXXVIII.

O Devi, he is a real Yogi who has the knowledge of these Nadis, for out of these Jnananadi produces Siddhi (adeptship) to the Yogis.

The Devi asked:

LXXIX.

O Lord, tell me who are the three Devas, and what are their three Gunas (qualities) and their three states?

The Deva replied:

In the 15th Ch. of the Upanishad of Rama Gita on the discrimination of the nine *Chakras* we find the 80th verse to read as follows: That Supreme goal which is reached by ascetics who are well versed in discriminative knowledge is said to be reached by this knower of Brahm; there is no room for any doubt here.

LXXX.

Brahma exists in the state of Rajas, Hari, in the state of Sattva; and Rudra, in the state of Tamas (anger). These three Devatas are the three attributes.

LXXXI.

These three (i. e., Brahma, Vishnu, and Mahesha) are but one, and those who consider them different can never attain Mukti (liberation).

LXXXII.

Brahma exists in the form of seed; Hari, in that of Vayu (ether or essence of ether); and Rudra, in that of Manas. These three Devas are the three qualities.

LXXXIII.

Brahma exists in the shape of mercy; Hari, in that of purity; and Rudra, in that of fire (anger). These three Devas are the three qualities.

LXXXIV.

All these several worlds are but one; he who thinks them different can never attain Mukti.

LXXXV.

I am the whole universe, I am duration or time, I am Brahma, I am Hari, I am Rudra, I am Akasha; and I alone am the omnipresent, all-encompassing and unspeakable Brahma.

LXXXVI.

I am the universal soul; I am without desire; and I am also that Brahma which is the pure Manas of the nature of pure Akasha: doubt not of this.

LXXXVII.

He who can control his senses, who is undaunted, chaste, learned (in Brahma Vidya), truthful and charitable; and he who is always ready to do good to the peaceful and quiet natured, he only can love me.

The great Rishi Chudalai was not at any time a celibate.—*Pandit K. Narayanswami Aiyer, Translator of Yoga-Vasishta.*

LXXXVIII.

Chastity is the root of all devotion (or asceticism), and mercy is the root of virtue (or religion); for this reason a man should attentively cultivate the virtue of mercy (and chastity).

LXXXIX.

O Lord of the world, O greatest of all Yogis, tell me what is the Veda, Sandhyamantram, Tapasya (worship or devotion), Dhyana (meditation), Havana (offering), and Kula (family or sect).

The Lord replied:

XC.

Those who perform a thousand Ashvamedhas (horse sacrifices) and a hundred thousand Vajapeyas Yajnas can

never attain one sixteenth part of the virtue that is gained by the knowledge of Brahma.

XCI.

Those that always and at all times travel to all the sacred places (Tirthas), and acquire purity by bathing in the sacred waters, can never realize one-sixteenth part of the virtue that is attained by the knowledge of Brahma.

XCII.

There is no friend like the GURU; parents, sons, relations, and husband, can never be so beneficial to one as the Guru who guides and shows the path to supreme attainment.

XCIII.

Learning, Tirtha (sacred places), Devatas and all others that exist can never be equal to the GURU by whom the real path is shown.

XCIV.

THERE IS NOTHING IN THE WORLD THAT A DISCIPLE CAN GIVE TO PAY THE DEBT TO THE GURU WHO HAS TAUGHT HIM ONE LETTER.

XCV.

This secret knowledge (Gupta Vidya) should not be made known to anyone, but the Guru may impart it to an earnest, virtuous, and sincere disciple.

XCVI.

Mantram, Puja (prayer), Tapas (asceticism), meditation (Dhyana), offering (Havana), Japa (recital of mantrams, etc.), Sannyasa (relinquishment of the world and other forms of exoteric Karma) should be given up by the learned Brahmajnanin.

XCVII.

Company produces great evil, while solitary life produces immense good: for this reason the chaste and pure should carefully avoid all company.

XCVIII.

The letter A is the Sattva Guna, U is the Rajas, and M is the Tamas; these three qualities are termed Nature (Prakriti).

XCIX.

Akshara (that which knows no destruction) is, itself, the spirit (Ishvara), and Akshara (i. e., Nature or Matter) is also indestructible, because from that spirit the triple qualified Nature has sprung up.

C.

That Prakriti (Nature or Matter) is well known as the Word; she it is that maintains the Maya, or Illusion; she it is that keeps the people in darkness and ignorance; and it is she that produces the creation and destroys it.

"This Sabala-Upanishad should never be given out or taught to one who has not controlled his passions, who has no sons, who has not gone to a Guru and having (become his disciple) has not resided with him for a year, etc., etc."

He who has the knowledge of breath in his head, has fortune at his feet.—*Sivagama (Ancient Tantrik work).*

If OM be omitted at the beginning of a reading (his learning flows away); if at the end, it is broken in pieces.
—*Manu*, 2.74.

Ma (Brahma)—freedom from disease, Va (Vishnu)—freedom from sin, Ra (Rudra)—becoming proof against fire, Ya (Ishvara)—power to rise up in the air, La (Siva)—final absolution.

CI.

A is called the Rig Veda, U is called the Yajur Veda, and M is called the Sama Veda.

CII—CIII.

Om is the great key-note; it is called the three Nadas: A is Bhuloka, U is Bhuvaloka and M is Svarloka; by these three letters the spirit exhibits itself.

CIV—CV.

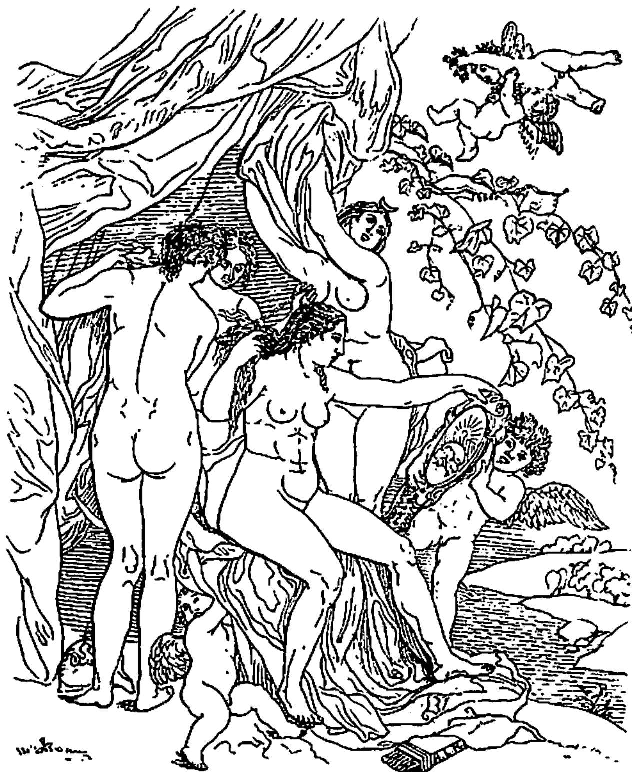
A (Prithivi) is yellow colored, U (Akasha) is lightning colored, and M (Svarga) is white colored; this one letter that exists in A, U, and M, and is called Pranava, must be surely known as Brahma.

CVI.

Those who sit in a quiet, comfortable posture, and sleepless, and free from all thoughts, meditate daily, can become Yogis within a short time; he who does contrary to this can never become a Yogi as called by Mahadeva (Siva).

CVII.

Those who read or hear daily the subject of Brahma Vidya become free from all impurities, and becoming pure go to Sivaloka at last."



Venus, Diana, and Pallas visit Proserpina.

OM!
The Maha Nirvana Tantra

TWO CHAPTERS FROM THE SANSKRIT

I.

There is a picturesque spot on a summit of the lord of mountains (i. e., the Kailas) which is adorned with various jewels, thickly shaded with trees and creepers of diverse kinds, and which is redolent with the music of diverse birds.

II.

It is fragrant with the odors of the flowers in all seasons, is pleasant to behold, and is perpetually being fanned with soft blowing breezes, cool and fragrant.

III.

It resounds with the chorus raised by the songs of the Apsaras and is made lovely and pleasant with the permanent shades of the shadowy trees.

IV.

From the recesses of its deep forests and groves there flows the joyous symphony of the amorous Kokilas (nightingales), and the Lord of the seasons (Spring) dwells there forever together with all his relations and attendants.

V.

There dwell, also, the Siddhas, the Charanas, the Gandharvas, and the Ganapatyas. On such a spot sat absorbed in self the Lord of the animate and inanimate universe, the God, Sada Siva, Ever-auspicious.

VI.

The Ocean of the Nectar of Mercy, white as camphor, or Kunda flower, the Pure Existence, the Lord, All-pervading, is ever happy.

VII.

His covering is all the quarters of the heavens. He is the Protector of the poor, the Lord of the Yogis, the Beloved of the devotees. His flowing long locks of hair are well watered with the drizzly spray of the Ganges.

VIII.

Though calm, he is adorned with mighty powers (vibhuti). On his neck hang garlands of skulls and living snakes. He has three eyes, he is the Lord of the three worlds, and his one hand holds the trident (Trisula) and the other showers blessings.

IX.

He is easily pleased. He is full of knowledge and gives the fruit of emancipation. He is unconditioned, without ail-

The God Siva, Lord of the Universe, under the pretense of sounding his drum, taught the tattvas embodied in the famous fourteen Sutras of Mahesvara.—*Nandikes'varakas'ika, Ch. 3.*

ment, free from all differences and distinctions, and void of all passions and emotions.

X.

He is the well-doer of all, God of gods, and free from sickness. Him of the cheerful countenance, the Goddess Parvati once addressed with great modesty and with the welfare of the world in her view.

"O thou Ocean-girdled, mountain-breasted Goddess! I salute Thee, O thou Consort of Siva! Forgive me, thy suckling, O Mother, this my touching Thee with my feet," etc., etc.

PARVATI SAID:

XI.

"Oh God of gods, Lord of the universe, my Lord, Ocean of mercy, I am subordinate to thee, I am always obedient to thy commands."

XII.

Without thy commands I dare not speak anything. Therefore if thou hast any regard for me, if thou bearest any love towards me,

XIII.

"Then I shall venture to express certain doubts which have arisen in my mind, and over which I have brooded long. Without Thee, Oh great Lord, who else can, throughout the three worlds, resolve these doubts, who else is omniscient,—and knows all the sacred scriptures?"

SADA SIVA SAID:

XIV.

"What sayest thou, Oh thou of the great wisdom? Speak, Oh beloved of my life! whatever thou desirest. That which I have not spoken or revealed to, Ganesh, or the commander Skander,

Woman is the Glory of man; and man is the Glory of God.—*St. Paul.*

XV.

"I shall reveal that unto thee, be it the mightiest of the secrets. What is there in the three worlds that should be concealed from thee?

XVI.

"Thou, Oh Goddess, art my reflection, there is no difference between thee and me, Oh Omniscient, what dost thou not know, since thou askest as if thou didst not know?

XVII.

"Parvati having heard this speech of the God, became happy of heart, and that holy one then asked Shankar with great humility.

XVIII.

PARVATI SAID:

"Oh Deity, Lord of all creatures, best amongst all the knowers of religions, Oh knower of the secret of creation, through mercy in ancient times.

Of this Great Breath is the Breath—this that is the Rig Veda, the Yajur Veda.

XIX.

"Thou didst reveal the four Vedas and spread all the

religions. Thou didst establish also the rules of the various orders and castes.

XX.

"In the Krita Yuga, men in this world gratified the Devas (Gods) and the Pitris (fathers) by their actions, such as Yoga (concentration) and Yagna (sacrifice). They were all virtuous.

XXI.

"They performed Adhaya (incessant devotion to God or study of the Vedas), Dhyana (contemplation), Tapas (austerities) charity, benevolence, and subjugation of the senses. They had mighty power, great energy, great truthfulness, and strength.

XXII.

"Though of this earth, they could enter the celestial regions. They were like unto gods, firm in their determinations. They were followers of the true religion, holy, and speakers of truth.

XXIII.

"The kings were in that age truthful-minded and ever anxious to protect the people. The men of that age looked on other men's wives as their mothers, and they regarded their sons as their own sons.

XXIV.

"They looked on other men's gold as if it were iron, they were devoted to their respective duties, and always trod the path of truth.

XXV.

"There were no liars in that age, nor were there any drunkards and confusion-workers. There were no thieves, no fomenters of quarrels and breakers of peace, or men of evil intention.

XXVI.

"There were then no proud men, no angry, avaricious or lustful persons. All were then true hearted and ever joyous in mind.

XXVII.

"The lands were then all very fertile and the clouds rained in their proper season. The cows were full of milk and the trees laden with fruits.

XXVIII.

"Then there were no untimely deaths nor famines, nor diseases. All were cheerful, thriving and well nourished, full of perfect health, energy, beauty, and ability.

XXIX.

"Women were not then unchaste and were devoted to their husbands, and the four castes, viz.: the Brahmans, the Kshatryas, the Vaishyas, and the Sudras observed the proper duties and customs of their castes.

the Sama Veda, and the Atharva Veda.—*Sri Sankaracharya.*

There is not a people, and I may say there is not a man, in possession of his true self, for whom the temporal universe is not a great allegory or fable, which must give place to a Grand Morality.—*Louis Claude de Saint-Martin, the philosophe inconnu, in his Tableau Naturel des Rapports que existe entre Dieu l'Homme et l'Univers.*

"THIS WORLD OF GLADNESS."

This world of gladness,
Singing and sadness,
Moves in a madness
Of youth and mirth;
Above and under,
Clothed on with wonder,
Sunrise and thunder,
And death and birth.
His broods befriending
With grace unending
And gifts transcending,
A God's at play;
Yet do His Meetness
And sovran sweetness
Live in the jocund purpose of May.

So take your pleasure,
And in full measure
Use of your treasure
When birds sing best;
For when heaven's bluest,
And earth feels newest,
And love longs truest
And takes not rest,
When winds blow cleanest,
And seas roll sheenest,
And lawns lie greenest,
Then, night and day,
Dear life counts dearest,
And God walks nearest
To them that praise Him, praising his May.

—*W. E. Henley.*



XXX.

"Performing ever the respective duties of their orders, they reached Salvation. But when the Krita Yuga had passed away and the age of Trita came, then thou didst perceive a decline in religion.

XXXI.

"As the Vedic Karmas became difficult of performance and required much labor for their accomplishment; men in that age could not attain their objects by performing the Vedic action.

XXXII.

"Since men in the Trita age could not perform fully the Vedic duties, they became troubled in mind. They did not like to abandon the Vedic duties, nor were they competent to fulfill them satisfactorily, and so they always suffered great mental distress.

XXXIII.

"Because men had become incapable of performing austerities and the study of the Vedas, then didst thou reveal to them in this world the Smritis, which are the sacred scriptures containing the essential meanings of the Vedas.

XXXIV.

"Thou didst then deliver those men from sin,—the mother of pains, sorrows, and diseases. Besides thee, Oh Lord, the protector, provider, saviour, and fatherly well-doer to all creatures, who else is in this deep ocean of the world?

XXXV.

"Similarly, when the Dwapara Yuga arrived and men could not longer follow the doctrines of Smritis, their good works consequently began to diminish.

XXXVI.

"When one-half of the true religion became extinguished and men became involved in debts and diseases, then also by Thee was humanity saved through the doctrines of Sanhitas.

XXXVII.

"And when the sinful Kali age will come, then all religions will be extinguished, and men become of bad character and conduct and evil will become universal, then men will fall into evil deeds.

XXXVIII.

"Then the Vedas will lose their hold on mankind, then the Smritis will be forgotten, then will be the manifold Itihasas showing diverse ways of salvation.

XXXIX.

"And the numerous Purans will all be destroyed, O Lord! Then men will turn away their faces from duty, religion, and work.

XL.

"Then men will become unbridled, self-willed, insane through pride, always engaged in sinful works, lustful, avaricious, cruel, cunning, harsh in their speech, foul-mouthed, and cheats.

XLI.

"They will be short-lived and foolish and plunged in sorrows and sickness. They will be poor and unlucky, infirm, mean, and addicted to evil and degrading conduct.

XLII.

"They will keep the company of wicked persons, and rob the wealth of other men; they will talk ill of others, will foment quarrels, will be slanderers and hypocrites.

XLIII.

"They will be sinners and adulterers and will have no fear or shame. They will be poor, unclean, miserable, beggarly and always diseased.

XLIV.

"The Brahmans will act like Sudras, they will abandon the prayers (Sandhya) and worshiping and acccept gifts from prohibited persons (or officiate as priests to prohibited persons). They will be greedy and of bad character and sinners.

XLV.

"They will be ignorant, vain, extremely wicked and speakers of falsehood. They will sell their daughters in marriage, and will be unmindful of duty, vows and austerities.

XLVI.

"They will be addicted to Japa (repetition of God's name) and Poojahs, only to deceive mankind. They will be heretics, hypocrites, and fallen and devoid of faith and devotion.

XLVII.

"They will eat filthy things, be of degraded behavior, and dishonorable. They will serve the Sudras, eat the food of Sudras, will be cunning and lustful, and have illicit connections with women of low castes.

XLVIII.

"Through greed of wealth, they will give their own wives to men of low castes. Their only sign of being a Brahman will be a piece of thread.

The first stage of the sacred thread worn by a Brahman symbolizes the ninety-six Tattvas (pranas).—*A. K. Sitarama Sastry, Pandit.*

XLIX.

"They will have no restrictions about eating and drinking, they will make no distinctions about lawful and unlawful foods. They will always ridicule sacred Dharma-Shastras and seek perpetually to injure good men.

L.

"They will never think in their minds even of good words and deeds. Then were the **Tantras** revealed by thee for the salvation of all creatures,

LI.

"And the various Nigamas and Agamas which give enjoyment and deliverance, and the Mantras and Yantras for obtaining control over gods and goddesses.

LII.

"Thou hadst revealed also various Nyasas and the causes of creation and destruction, and its existance as well as various postures of Yoga, such as Baddhasana, Padmasana, etc.

LIII.

"The states called Pasu (spiritual), Vira (heroic human), and Deva (divine) (or the three modes of worship), and the ways of obtaining success through Mantras (charms) over Devatas, the methods of Savasana (sitting on a corpse in order to perform magic)., the funeral pyre-magic (Chitaroha) and skull-magic (Munda Sadhana).

The terrible process called "Savasadhana" consists of a Tantrik invocation performed in a funeral yard, the invoker sitting on the body of a corpse on a dark night.—*Sri Ramakrishna Paramahamsa.*

LIV.

"The magic called Lata Sadhana and thousand other innumerable works didst thou reveal. Thou thyself, hast forbidden the forms of worship called animal and divine.

LV.

"In the Kali age there is no Pasu-bhava (spiritual state); how then can the divine state be possible (i. e., Divya bhava)? The follower of Pasubhava should personally gather flowers, fruits, leaves and water.

LVI.

"He should not see any Sudra and should never think in his mind even of any woman. The divine state or Divya Bhava is almost god-like; in this order one is bound to be always of pure mind.

LVII. and LVIII.

"He should be free from the duals (pleasure and pain, heat and cold), etc., above all passions; holding all creatures in equal regard and forgiving. But how can men tainted with the sin of the Kaliage, always of the unstable mind, addicted to sleep and idleness, be pure in their states or bhavas?

A Christian was preaching in the Deccan when a Tantrik in the congregation began vehemently to contradict, in good Oriental fashion, the sermon was immediately suspended and the disputants retired to a garden to settle the point at their leisure. The substance of the debate was thus: "You declare God to be infinite," said the Tantrik. "Yes." "What is the meaning of infinite?" "It means limitless." "And what part of speech is good?" "Good is an adjective." "And what is the grammatical function of an adjective?" "To limit a noun." "How then do you apply an adjective to God, calling Him good, and thus limiting the limitless?"

LIX.

"For such men, incapable of following the spiritual and the divine paths, thou didst reveal the Vira Sadhana (the human or the heroic mode of accomplishing salvation) which consists of the five truths, viz.: Madya (wine), Mansa (meat), Mastya (fish), Mudra (that which is eaten with

wine), and Maithuna (copulation, i. e., the five Makars). The latter are the five truths revealed by thee.

LX.

"But men of the Kali Yuga will be greedy, libidinous, and unable to perform these SADHANS (modes of accomplishing siddhis).

LXI.

"For the gratification of their senses, they will indulge in excessive drinking, will become mad with intoxication, and will be incapable of distinguishing between good and bad.

LXII.

"Some of them will violate the chastity of other women, others will be plunderers in the world:—being mad and sinful, they will not make any distinctions between proper and improper sexual connections.

LXIII.

"Through excessive indulgence in drinking and other vices, many will become diseased in this world, and, being devoid of strength and intellect, many will become deformed in their bodies and senses.

LXIV.

"Dead drunk and out of senses, such men will meet unnatural deaths by falling into lakes and caves, or from the margin of rivers, house tops, and mountains.

LXV.

"Some will quarrel with their elders and relatives; some will be silent as if they were dead; and others will be very garrulous.

To remove vanity just dwell on the likeness of yourself in a text book of Embryology, at the age of eight weeks.

LXVI.

"They will do prohibited deeds; will be cruel, and fallen from the path of virtue. Those works which thou didst once reveal for their good I fear will be now injurious to mankind in their results.

LXVII.

"Who will practice in this age, Yoga, or who will perform Nyasa? Who will read the hymns, write Yantras (mystic diagrams) and perform sacred rites and offerings, Oh Lord of the Universe?

LXVIII.

"According to the tendency of the age, the men of the Kali yuga will be naturally evil minded and always doers of evil.

LXIX.

"Oh Lord of the poor! tell me the way in which they may get salvation.

LXX.

"By what favorable means shall they attain long life,

As fire which is latent in firewood does

not become potent except by friction, so wisdom does not arise except by *pranayamic* practices.

health, energy, strength, and courage? How shall they get knowledge and wisdom?

LXXI.

"How shall men become very powerful, great, pure in mind, doing good to others and pleasing their parents by good works?

LXXII.

"How shall they become attached to their wives, avoid those of others, devoted to gods and elders or Guru, and protectors of their children and relatives?

LXXIII.

"How shall they become knowers of Brahm, and of Brahm-Vidya (sacred knowledge) with their minds fixed on the contemplation of Brahm? Tell me for the good of mankind and for attaining success in spiritual and temporal concerns; what ought to be done and what ought not to be done by men of different castes and orders? Besides thee, throughout the three worlds, who else is the saviour of all mankind?"

CHAPTER 2.

Sankara, again and again, sings the praises of Kundalini.

I.

"Shankar, the well-wisher of mankind and the Ocean of great mercy, having heard those words of the goddess, said the following truths:

II.

"Well asked, Oh Auspicious one, Oh well-doer of the world! None did ever ask me such a good question.

III.

"Thou art honored and knowest the good actions, thou always wishest well to the men of Kali yuga; whatever thou hast spoken is true, yea, every word of it.

IV. and V.

"Thou art omniscient, knower of the three times, knower of duty, Oh greatest among goddesses. Whatever thou hast said about the religion of the past, present, and future, Oh Beloved! is undoubtedly the extract truth, very just, and very apposite.

VI.

"In the Kali age, there will be no distinction between the Sudras and its twice-born, virtuous, and vicious. Oh Lady, the men then will not be purified by performing Sravta rites (Vedic works); nor by following the Sanhitas and the Smritis will men acquire the desired end.

VII.

"It is truth, nothing but the truth, verily, verily, it is the truth, which I say, that in the Kali Yuga, Oh Beloved! there will be no salvation for mankind without treading the path of Agam (TANTRA).

VIII.

"Oh, Siva! I of old did reveal the Srutis, the Smritis, and the Purans, etc. In the Kali age the wise man should worship the deities according to the doctrines of the Agam (TANTRA).

IX.

"In the Kali Yuga, whoever having transgressed the precepts of the AGAMAS, follows other religions, does not know the way (or receive salvation): this is the truth; there is no doubt of it.

X.

"I am declared by all the Vedas, the Purans, the Smritis, and the Sanhitas. Beside me, there is no other Lord in this Universe.

XI.

"They all contemplate my sacred feet (a condition which gives salvation to mankind). Those who have turned their face from my path are heretics and killers of Truth (Brahm).

XII.

"He, who, having abandoned my religion, takes protection under another religion, is killer of Brahma and murderer of father and women. There is no doubt of it.

XIII.

"If anyone, having abandoned my religion, performs any (sacred) works, O Goddess! his works become all fruitless and the performer goes to hell.

XIV.

"The Kali Yuga mantras, as revealed by the TANTRAS, are active, tested, and quickly fruitful. They ought to be employed in all works, japas, yajnas, (sacrifices, etc.,) and other sacred ceremonies, etc.

XV.

"The mantras of the Vedas (in this age) are as powerless as a snake without poison. They were fruitful in the Krita and other ages, but in the Kali Yuga they are like unto the dead and have lost their power.

XVI.

"As a painted picture has all the organs but no life, and is powerless to act, so are the innumerable heaps of mantras.

XVII.

"To perform sacred ceremonies by these mantras is mere waste of energy, like unto the intercourse with a barren wife.

XVIII.

"He who desires Siddhi (fruition or accomplishment) in the Kali Yuga by following other paths, is like unto that thirsty fool, who digs a well on the banks of the Ganges while the sacred stream is near him.

He who knows the Tantra *(science of breath and philosophy of the tattvas)* knows that not even millions of elixirs are equal to it.—*Sivagama, (Ancient Sanskrit work.)*

These suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) syllable OM, one must know to be the highest (form of) austerity for every Brahmana.—*Manu, Ch. VI., V.* 71.

He who has known the origin, the entry, the place, the five-fold distribution, and the internal state of the prana, obtains immortality.—*Prasna-Upanishad,* 12. 5, Q. 3.

The science of the rise of breath is to be given to the calm, the pure, the firm, the grateful, and to the single-minded devotee of the Guru (Teacher).—*Sivagama.*

He who knows PRANA knows the Veda.—*Yoga Chudamani—Upanishad of Sama Veda.*

XIX.

"He, who, having abandoned the religion revealed by me, follows another religion, is one, who, having forsaken nectar, drinks the poisonous juice of Arka (that makes men blind).

XX.

"There is no other way of salvation and of happiness, worldly as well as heavenly, save the path of the Tantra; which gives both salvation and happiness.

XXI.

"The Tantras are said to be many, full of many episodes, anecdotes, etc., which contain many directions for the Siddhas (adepts) and the Sadhakas (those who seek adeptship).

XXII.

"According to differences between the calibre of the Adhikaries (persons fitted to receive any religion) and the extent of their spirituality, I have revealed the religion called the Kulachar (family customs) for their protection.

XXIII and XXIV.

"And in order to engage and attract mankind, I have declared many things, I have declared many gods and goddesses, e. g.: Bhairavas, Betalas, Batuka, Nayika and Ganas, Saktas, (followers of TANTRA), Saivas, Vaishnavas,Saowras, and Ganapatyas.

XXV.

"Many mantras have I revealed, many yantras, many means of attaining adeptship, many ways of accomplishment which produce their proper fruits.

XXVI and XXVII.

"As I was questioned by various men, at various times, so did I give, Oh Beloved, various answers, suited for them and conducive to their welfare as well as the welfare of humanity; and good of all creatures; and in accordance with the special tendency of the age.

XXVIII.

"The question which thou hast asked was never asked of old by any one. Through love for thee, I will tell thee the quintessence of all essences and the Parat Para (preeminent).

XXIX.

"OH GODDESS! HAVING EXTRACTED THE ESSENCE OF THE VEDAS, THE AGAMAS, AND ESPECIALLY THE TANTRAS, I REVEAL IT UNTO THEE.

XXX.

"As amongst men, the knowers of TANTRAS are the best, as the Ganges is amongst the rivers, as I am amongst the gods, so amongst the AGAMAS, this is preeminent.

XXXI.

"What of the Vedas, what of the Puranas and of the various Shastras? Knowing this great TANTRA, one becomes Lord of all Siddhis (Psychic and spiritual powers).

XXXII.

"Since I have been requested by thee for the Welfare of the universe, I will, therefore, tell thee that which will be good for the whole cosmos.

XXXIII.

"By doing good for the universe, Oh Goddess! the Lord of the universe, under whose protection is the whole universe, the soul of the cosmos, becomes pleased.

XXXIV.

"He is One alone, mere Existence, Truth, one without a second, supreme, self-effulgent, always full, whose definition is Sat-chit-ananda (existence, knowledge and bliss).

XXXV.

"He is immutable, without any support, without difference, without confusion, beyond all attributes, witness of all, soul of all, and spread in all quarters.

XXXVI.

"He is hidden in all creatures, in all pervading, and ancient; all the senses and their qualities are illumined by him; but he is free from all senses.

XXXVII.

"He is beyond all worlds; he is the cause of all worlds; he cannot be comprehended by speech or intellect; he knows the Universe; he is omniscient; but no one knows him.

XXXVIII.

"All this universe and the three worlds, movable and immovable, are under his control; supported by him exists all the visible and invisible creation.

XXXIX.

"Under the protection of his existence, all the various things seem to exist (appear real). He being the prime cause, we, Oh Goddess! are born from him.

XL. and XLI.

"The cause of all creatures, that great Lord is one, through his will Brahma is known as the Creator among men, Vishnu as the Protector, and I as the Destroyer. Indra and other Loka-palas (rulers of spheres of planetary spirits) exist but through his will.

XLII.

"All these rule over their respective dominions, appointed and controlled by His order. Thou art his great Prakriti (Nature) and art so worshiped in the three worlds.

By prana, understand air, breath, spirit, life; the term spirit comes from spiro, to breathe.

Prana, the life principle of the universe and its localized manifestation; the life principle of man and other living beings. It consists of an ocean of five Tattvas. The suns are the different centers of the ocean of Prana. Our solar system is filled to its extreme limit with Prana, and it is in this ocean that move the various heavenly bodies. It is held that the whole ocean of Prana, with the sun and moon and other planets, is a complete picture of every living organism on earth, or, for that matter, of any planet. Hence is Prana spoken of sometimes as a person, a living being. All the manifestations of life in the body are known as minor Pranas. The pulmonary manifestation is known as Prana by pre-eminence. The positive phase of matter is also so-called as distinguished from Rayi, the negative phase of life matter.—*Pandit Rama Prasad.*

YONI is the SAKTA posture (appropriate to the contemplation of BRAHMA).

XLIII.

"He being the inner spirit of all, guides them all to their proper functions. They do their works, never independent of him.

XLIV.

"Through fear of him, blows the wind; through fear of him, the sun gives light and heat; the clouds rain in their due season, and the flowers bloom in the forest.

XLV.

"He puts out Time at the period of great Pralaya. He is the Death of death, even, and Fear of fear. He is the Supreme Deity declared in the Vedas by the words Yat Tat (He That).

Time means Vayu (breathing); for the exhaling and inhaling process affect the duration of life. Therefore they restrain their breath by Hatha Yoga, to live long, which they consider to be Killing or Deceiving time.—*Vedantavartikam.*

XLVI and XLVII.

"Oh Goddess! all gods and spirits, as well as the whole universe up to Brahma, are from him. He being pleased, the whole creation is pleased; he being satisfied, the creation is satisfied. By worshiping him, Oh Goddess! all others (God, etc.,) are satisfied.

XLVIII.

"As by pouring water at the root of a tree, its branches and leaves are all satisfied; so by devotion to him, all immortals are satisfied.

XLIX.

As, Oh, Goddess! by worshiping, honoring and contemplating thee and repeating thy name; all Mothers (a class of celestial beings) are satisfied, so know thou about him.

L.

"As all the rivers, through necessity, fall into the ocean, so all prayers and sacrifices (to different deities) reach him.

LI.

Whoever, with any object, worships any deity with faith; he (Brahm), through that very deity, gives the worshiper that object; he being the Supreme Ruler.

Work is worship; labor is the best prayer. To build a home, to keep a fire on the hearth, to fill with joy the heart of her who rocks the cradle of your child; this is worship. The poor boy ships before the mast, comes home and places within his mother's hand a purse snatched from the perils of the sea; this is worship. The poor widow working night and day keeping the fatherless together, bearing every burden for the love of her babes; this is worship. The wife clings to her husband fallen, lifts him from the gutter of degradation, holds him to her heart until her love makes him once more a man; this is worship.—*Robert Ingersoll.*

LII.

"What more shall I tell thee, Oh Beloved! I have told thee that he alone ought to be contemplated and worshiped; and devotion to him is easy. Without him there is no salvation.

LIII. and LIV.

"No difficulties, no fasting, no bodily troubles, no rules about Achair (ceremonies, etc.), or Upachar (supplemental rites, etc.), no distinctions of time and quarters of heaven, no Mudras (sacred pastures, etc.), no Nyasas, etc., are necessary in the worship of him. Besides him, to whom else should one look for refuge?"

BRAHMA JNANUM

A man may pass through hundreds of incarnations, but he will not attain Moksha (final absolution) as long as his Karmas, good and bad, are not annihilated.

* * *

A man may always perform good actions; he may subject himself to innumerable privations, but he will not attain Moksha unless knowledge is produced in him.

* * *

By the performance of actions without any motive for gain (i. e., unselfishly) and by the discussion of the nature of phenomena, knowledge is produced in men who, by their learning, have made their minds pure and weakened their base tendencies.

* * *

He frees himself from the fetters of Karmas, who, on despising names and forms (which compose the unreal universe), fixes his mind on Brahma, the Eternal, the Changeless, beyond, and above all discernable phenomena.

* * *

Mukti (final absolution) is not obtained by the performance of religious rites, constant recitation of the names of Brahma, or by hundreds of fastings. A man obtains Mukti by knowing that he himself is Brahma.

* * *

A man enjoys Mukti by knowing that the Atman is the witness of all, is omnipresent, perfect, real, without a second, transcendental, resides in the body of everything, but is not confined to it.

* * *

Like men casting away the dolls of many forms and names which were their playthings in childhood, those men who are absorbed in the contemplation of Brahma detach themselves from the phenomenal universe of diverse names and forms, and (thereby) undoubtedly attain Mukti (final absolution).

* * *

By worshiping images made of clay, stone, metal, or wood, and regarding those images as Iswara or God, and by subjecting themselves to ascetic privations, men only suffer pain. **Moksha** (salvation) cannot be obtained without knowledge.

* * *

None are more miserable than those who, enjoying the four kinds of delicious food (food taken down by chewing,

Shouldst thou attempt to drive out nature by force, yet it will be ever returning, and in silent triumph break through thy affected disdain.—*Horace.*

by sucking, by drinking, and by the application of the tongue), are without the knowledge of Brahma.

* * *

If men may obtain Moksha by subjecting themselves to all sorts of privations, such as the maintaining of their lives on air, dried leaves, picked-up grains, and water, then serpents, birds, and aquatic animals are all Muktas (i. e., have obtained final absolution).

* * *

Of the several worships, the best is that in which Brahma is identified with the Self, (i. e., jivatma); the next in degree is the contemplation of (the attributes of) Brahma; less good is the practice of chanting hymns to him and constantly reciting his names; and the least good is his exoteric worship.

* * *

Yoga is the unification of Jiva, the Self, with Brahma; worship is the contemplation of Siva and Kesava (the Logoi). But he has no necessity for Yoga, or worship, who has realized that all is Brahma.



Goddess Night.

* * *

He has no necessity for japa (constant recitation of the names of Brahma), yajna (sacrificial ceremonies), tapas (asceticism), and other religious rites, in whose mind reigns the excellent and transcendental knowledge of Brahma.

* * *

What are puja (worship), Dhyan (contemplation), and Dharana (continuous concentration) to him who has become as Brahma; by realizing Brahma as being the reality, the knowledge, the pleasure, and the unique?

* * *

With regard to him who knows that all is Brahma, there is no good or bad Karma, no new incarnation, subject or object of contemplation.

* * *

Ignorant people yearn after Mukti, but Atman is always free, and disinterested in all things. What and whence is its enchainment?

* * *

God has evolved this universe out of his Maya, the real nature of which is even unknown to the deities (superior beings possessing higher knowledge). He pervades everything, but is not attached to, or interested in anything.

His existence in everything is like the existence of the Akasa (ether), which exists inside and outside of everything, but is not attached to anything.

* * *

Atma has no boyhood, youth, or old age. It is changeless, all intelligence, and always uniform.

* * *

As on account of the perturbation of the water in which the Sun is reflected, the Sun seems perturbed; so does the Paramatma seem to the ignorant on account of the perturbation of the Budhi (the sixth principle of the arcane division of man).

* * *

As one is chained by fetters of iron as well as those of gold, so is the Jiva bound by actions bad and good.

* * *

Knowledge comes through disinterested works and discrimination (between the real and unreal) to the clean-hearted, learned and enlightened.

* * *

"The world from Brahma down to the grass is created by Maya, and the highest Brahman is the only truth; knowing thus one becomes happy."

Knowing it (Brahman), the knower should become it and dismiss the word from his memory; for it is only so much waste of breath. —**Brihadaranyaka.**

(The term 'word' is used here to imply the Vedas and all subordinate Shastras as well as all that is taught by term in the matter of Karma and Upasana).

"To the best of men whose minds have been refined by previous Karma these doctrines reveal that all this universe is nothing else than Brahma."

O the sweets of entire renunciation! To whom does renunciation 'of the world' not prove supremely blissful? —**Sankara.**



The body is a mere wreck; the head is all covered with gray hair; the mouth has not a single tooth left in it; age drags its dead carcass along the way on the support of a staff; the sweets of hope continue still to delude.—Oh thou, etc. —**Sankara.**

Death follows birth, and the womb is the surest road to birth again. "Oh Govinda! save me from this ocean of misery, difficult to swim across;" let this be the form of thy constant prayer.—Oh thou, etc.

What is your wife? and what, your son? The whole of the world of names and forms is its bewildering enigma. Oh brother! think out for yourself in accord with right reason, whose you are and whence you came.—Oh thou, etc. —**Sankara.**



HYMN TO SIVA

OM! SRI SIVA SARANAM MAMA!

"If the offering of praise by one that does not comprehend the supreme limits of thy glory be unworthy of thee, then the language even of Ayahmà and the other gods must be deficient. No one therefore that sings according to the measure of his understanding is culpable, and this attempt of mine, too, O Hara! to celebrate thy praise, may be excused.

Thy glory, incapable as it is of any definition, and described with awe even by the Vedas, surpasses the utmost stretch of thought and expression. Who then can duly set forth its praise? Who can comprehend its nature and properties? And yet as to its figurative illustrations, vouchsafed by thee in condescension to the infirmatives of the faithful, who would not set his mind upon them, and give expression to them?

Can the word even of the chief of gods (Arahmà) be a matter of wonder to thee who art the cause of the nectar-like sweets of language? My mind is thus bent upon this invocation, O thou destroyer of Tripura, to the end that I may purify my language by the virtue of recounting thy attributes.

Thy godhead, celebrated in the Vedas and displayed in the threefold forms of Brahma, Vishnu and Siva, distinguished severally by the three properties of Sattwa, Rajas, and Tamas, is the cause of the creation, preservation, and annihilation of the universe; and yet there are certain foolish, and stupid men in the world who oppose this, thy godhead, in an abominable way, however acceptable that way may be to the wicked.

'What is his attempt? What his form? By what means, with what implements, of what materials does the creator form the universe?' Vain questions like these, unworthy of thy incomprehensible glory, and therefore wicked, pass the lips of some infatuated men for the delusion of the world.

Can this embodied universe be uncreate? Could its existence proceed from any one except the Creator of the world? Or who else but the Lord could attempt the production of the world? The wicked, regardless of these considerations, indulge in skepticism concerning thee, O thou supreme of immortals!

While the Vedas, the Sankhya philosophy, the Yoga shastra, the system concerning the creature, and the creator, the doctrine of the Vaishnavas, etc., involve many conflicting theories and sentiments of which some follow this, some that; and while there are consequently different kinds of men pursuing various paths, straight, as well as crooked,

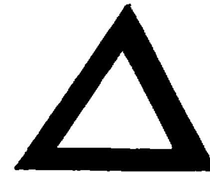
according to the diversity of their opinions; thou art alone the one end of all these sects, as the sea is of different rivulets.

A large bull, a wooden staff, an axe, a tiger or elephant's hide, ashes, snakes, and a skull—these, O thou dispenser of blessings, are thy principal ornaments and furniture. The other gods are indeed tenacious of this and that enjoyment, of all which thou mayest call forth by a mere turn of thy eye; but a feverish thirst after such objects cannot disturb a self-contented being.

One philosopher (Kapila) says that everything is eternal; another (Gotama) says that everything here is perishable; while a third maintains that in this universe, composed of various materials, some things are eternal, others perishable. Although I am in a manner bewildered by these speculations, I am still not ashamed of setting forth thy praise, for my tongue cannot be held.

In order to estimate thy glory, who art fire and light, Brahma attempted in vain to measure its upper, and Vishnu its lower part. But when they sang thy praise with faith and devotion, then thou didst manifest thyself unto them; can then thy service ever be pronounced futile or fruitless?

It was only owing to the unshaken faith with which he worshiped thy lotus-feet with his heads, as with so many rows of lotuses, that, O thou destroyer of Tripura, the ten headed Râvana, having gained unrivalled and undisturbed possession of the world, exerted the strength of his arms, ever itching for war.



When He (Râvana) exerted against Kailâsha, even thy dwelling, the power of those very arms which he had received as a reward for his services to thee, (so true it is that the wicked forget themselves in prosperity!)—it would have been impossible for him to find my resting place, even in hell, hadst thou only slightly moved the tip of thy toe. (But thy long-suffering remembered his former devotions, and spared him.)

That Vâna, who had reduced the whole world to his subjection, should pull down the dominion of Indra, although so high, was not a matter of wonder, because he worshiped thy feet. What elevation is there which the prostration of the head before thy feet could not procure!

Does not the blue spot which colored thy throat, when thou drankest the deadly potion in pity to the gods and demons who were all afraid that the universe should have an untimely dissolution, serve to set forth thy beauty? Surely even a disfigurement becomes graceful in a person who undertakes to relieve the world from fear.

That Victor, whose shafts were never discharged in vain in this world consisting of gods, demons, and men, even Kandarpa met with dissolution when he looked upon thee, O Lord, as if thou wert like any other common god. So

impossible it is to despise the self-controlled with impunity!

The safety of the earth became doubtful by the stamp of thy feet; the firmament became giddy and unstable, with all its stars and luminaries, shattered by the stroke of thy hand; and the heavens, touched by thy clotted hair fell into a troublous state, when thou wert dancing in order to defend the universe from the Rakshases. How mysterious and seemingly contradictory must be this thy providence, by which thou didst thus trouble the creation while thou wert in fact effecting its preservation! Those streams of Ganga which extend far in the sky, whose frothy appearance is that of clusters of sparkling stars, which replenish the mighty ocean, forming it like a great ring round the insular earth, looked a small drop when thou didst sustain them on thy head! What a glorious conception does this give of thy wondrous and majestic body!

When thou didst resolve upon consuming Tripura, the earth was thy chariot, Brahma thy charioteer, the chief of mountains (Mandara) thy bow, the sun and moon thy wheels, and Vishnu himself, thy arrow! What was all this preparation against a city that was but as grass before thee? Not that the will of the lord was dependent upon any instruments, but that thou wert pleased, as it were, to sport with those implements.



When Hari (Vishnu), who was daily in the habit of worshiping thy feet with a thousand lotuses, found on a certain occasion that the number was short by one, he plucked one of his lotus-eyes to fill up the want. Then did the fullness of his faith, thus tried and approved, become, by means of his wheeled body, the watchful principle of the world's conservation.

The sacrifice being ended, thou alone remainest as the cause of reward to its performers. How can a work that is finished and has ceased, be efficacious afterward except because of thy worship? It is accordingly only by looking up to thee as the pledge of reward in sacrifices, and by reposing faith in the Vedas, that a person can be said to commence a great work.

Although Daksha so perfect in works, and lord of all creatures, was the offerer; although Rishis were the priests, and gods the assembled partakers of the sacrifice, yet was it interrupted and rejected, and Daksha himself destroyed by thee; for such oblations as are made without faith in him, who is the giver of rewards in them, are productive only of evil.

When Brahma, lusting after his own daughter (that had through fear of her father's attempt against her virtue transformed herself into a hind), became a stag, with a view to gratify his passion, thou didst bend thy bow against him; and when he had fled from thy fear, even into heaven, thy hands, like those of a chasing hunter, took him, and have not yet set him at liberty.

If, O destroyer of Tripura, even after seeing the flower-armed god of love reduced like grass, instantly to ashes, for audaciously hoping to overcome thee by making Parvati's beauty as his instrument, the goddess still looks upon thee as if thou wert subject to animal passions, because half of thy body is joined to hers; then, O thou self-controlling dispenser of blessings, young women must be deceived.

Although owing to thy sports in the cemetery, with the devils as thy followers, the ashes of the burnt pile as thy ointment, and skulls as thy necklaces and drinking cups, thy disposition and very name must appear evil, and be awful; yet thou art the cause of supreme felicity to all that call upon thee.

Thou art verily that incomprehensible truth which the self-controlled devotees contemplate when they put their fingers to their nostrils and fix their thoughts, abstracted from all external impressions, within their minds, and when through joy their hairs stand on end, and they, as if immersed in the sea of delight, feel themselves happy, plunged in the waters of immortality.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.—*St. Luke,* 6.37.

'Thou art the sun;' 'thou, the moon;' 'thou, the air;' 'thou thy self, fire;' 'thou art water;' 'thou art sky;' 'thou, the earth;' and 'thou, the spirit.' With such expressions did the Ancients define thy essence. But as for ourselves, we acknowledge that we know no substance which thou pervadest not.

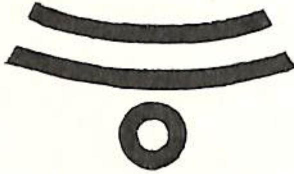
The mystical and immutable OM, which being composed of the three letters A—U—M signifies successively the three Vedas (Rig, Yajas, and Saman), the three states of life (awakening, dreaming, sleeping), the three worlds (heaven, earth, and hell), the three gods (of the triad, Brahma, Vishnu, and Maheshwara); and which by its nasal sound is indicative of thy fourth office as supreme lord of all, ever expresses and sets forth thy collective and single forms.

Bhava, Sarva, Rudra, Pashupati, Ugra, Mahadeva, Bhima, and Ishana, of these thy eight names, each, O God, is celebrated in the Vedas (of each the gods desire to hear). With an humble mind I bow and adore thee who art called by these precious names.

Reverence to thee, O God of meditation and austerity, who art nearest (i. e., to those that serve thee), and who art also farthest (i. e., from them that disregard thee).

Reverence to thee who art the humblest (i. e., to those that are humble), and who art also the greatest (i. e., to those that are high-minded)! Reverence to thee who art old (as the creator of the universe), and yet young, being independent of the decaying effects of age! Reverence to thee who art all, and in whom all things subsist!

Reverence, O Reverence, to Bhava, who partakes chiefly of the Rajas quality for the creation of the world! Reverence, O Reverence, to Mrida, who partakes of the Sattwa



quality for the conservation of the world and the happiness of men! Reverence, O Reverence, to Hara, who is principally moved by the quality of Tamas in the destruction of the world!

How vast the difference between my understanding, capable of grasping only little objects and subject to the perturbations of the passions, and between thy everlasting glory, whose properties know no boundary! Hence my faith having lead me, who am fearful of thee, to this profitable exercise, casts me at thy feet with this verbal offering, as with that of flowers.

O Lord, even if there were a heap of ink like a black mountain, were the ocean itself the inkstand, and did Saraswati herself continue to write for ever with the twigs of the Kalpataru as her pens, having the earth itself for her paper (even if there were such a writer with such stationary, and to write for so long a time) still would it be impossible to express the limits of thy qualities.

Kushuma Dashana (Pushpadanta, or flower-toothed), the chief of all the Gandharvas, and the servant of the god of gods, who bears on his head the crescent of the moon, being in consequence of his wrath deprived of his greatness, composed this excellent hymn of the Lord's glory.

If a man, having worshiped the chief of gods, read with his hands closed together and his attention fixed, this hymn, composed by Pushpadant, and of certain efficacy as the one only means of emancipation in heaven, he will join the company of Siva, and will be adored by the Kinnaras (species of celestial beings)."

An altruistic man shall gain this only with the help of a good Guru, but not by any other acts.

—**Sivayogadipika**, V. 13.



Eleusinian Ceremony.—Denkmäler Sculptur.

Human Generation and Its Subsidiary Branches

"This most important division of physiology may amaze or amuse the weak minded; but to earnest students who may enquire into the origin and true meaning of the most Essential Principle of Life, are laid bare the most precious gems ever obtainable."

SIVAGAMA, TANTRIK TEXT BOOK

"The god said;" "the goddess said;" "said the god;" "said the goddess."

"The whole book is couched in the form of a dialogue between the god **Siva** and his wife **Parvati**. All the **Tantras** have the same form. It is hardly consistent with facts to hold that **Siva** and **Parvati** were a human pair in some ancient period. The former is generally spoken of in this book as **Iswara,** the latter as **Devi** or **Sakti.** The book under notice does not, from its method of composition, seem to have been written by **Siva.** In the first place, there are several stanzas in the book which appear to be the composition of different authors put in the present form by some compiler. Secondly, the author says in one place that he was going to describe certain experiments as he had seen them in the **Sivagama.**—The teachings of Siva."

In the **Kenopanishad,** the great commentator, Sankaracharya, interprets **Uma Himvati** (another name of **Parvati**) as **Brahma Vidya,** the Divine Science. There, however, the goddess appears as a teacher, and she might well be interpreted as Divine Wisdom. That explanation will hardly hold good here. Here **Siva** and **Parvati** seem to be the male and female principles. They are best acquainted with their own working. The god, the male principle, explaining to **Sakti,** the female principle, the various modes in which the finer forces in nature imprint themselves upon the grosser planes, might be the symbol of the eternal impression of all thought and living organisms into the **Sakti**—the cooler matter, (rayi)—by **Siva,** the hotter male principle.

—**Rama Prasad, M. A.**

Ch. 8. V. 240. The whole manifested world has come out of the unmanifested. When the fact is known, the manifested disappears in the unmanifested. —**Sivagama.**

How To Produce Sexual Attachment

V. 241. Said the goddess:—

Great Lord! thou hast given a description of the battle among men, and with Death; tell me, now, how to produce attachment between the sexes.

This translation from the Sanskrit is offered as a sample text only, that the reader may know the indispensability of an Initiated Teacher (*Guru*) to unravel and expound.—*Vide V.* 259.

From tutorial lectures and the valid testimony of all qualified Tantrik teachers, we learn that sexual promiscuousness as practiced by the world, constitutes "nature felony"; a direct violation of both chemical and physiological laws. Nature is a most patient mother and while she often forgives the sins committed against her, she never forgets them.—*Alvord Wagner Bradlaw.*

The Great Breath emanates from absolute consciousness and our breath, from our consciousness.

Said the god:—

V. 242. It has been said by the **Yogis** that if one places himself in the sphere of **prana,** by drawing the moon with the sun, the female will be eternally attached.

NOTES.

The sphere of **Prana** means the halo of this force which surrounds the gross body. At the time when the male **prana** has the pure color of the sun, and the female that of the moon, let the two halos be brought together. They are at that time in their own element. As the two halos come together, they all exchange color. With a certain amount of natural satisfaction the individual sun will contract the habit of being satisfied by the individual female **prana** and **vice-versa.** This of course must be repeated for some time in order to give each of the two **pranas** the permanent color of the other. One thing more must be done. Any antagonistic colors must not be allowed to take even the slightest hold of either of the **pranas.** If this is done the two will learn to repel each other, and instead of attachment enmity will result. **Pandit, Rama Prasad.**

In the Upanishads, Prana is defined as the cause of all motion and life in both the organic and the inorganic worlds. Whenever there is the slightest expression of motion, life, or mind, from the smallest atom, or animalcule, or amoba, or bioplasm, up to the largest Solar System and the highest man, it is the manifestation of the all pervading force called Prana. Vedic philosophers describe it as the ultimate generalization of the multiple forces of nature. Mind is an aspect of Prana. The control of Prana brings complete subjugation of all forces which govern the mind and body.—*Pt. Kali Moharai (Abhedananda, Swami), A Sannyasi disciple of Narendra Nath Dutt (Vivekananda).*

Ch. 8. V. 243. The **prana** is caught by the **prana,** if the **prana** give himself up. When the **prana** goes in the place of the **prana,** short life is destroyed.

NOTES.

"The first and third **pranas** in the verse mean either the male or the female; while the second means the reverse of either. It means that the male or female **prana** takes with its substances the male or female **prana,** if either of the latter allow.

This permission must have two phases: there must be a willing mind, otherwise an antagonistic color will be introduced and consequent repulsion.

There must also be an active throwing out of any antagonistic colors that might be present in the **prana,** and also a shutting up of both mind and **prana** against any antagonistic influences.

When the male or female **prana** goes in the place of, i. e., is saturated in, the female or male **prana,** life is at an end. The negative **prana** gives general strength to positive, and **vice-versa.** Strength causes long life; but in order to receive length of life there must be a complete saturation, which is impossible with the presence in any one of the **pranas** of any other antagonistic **prana.**"

Prana gathers at the navel chakra as a central point of distribution to the whole body; it is consumed in assimilation of food, in digestion, in the action of all vital and involuntary organs, in maintaining proper temperature for the body in the midst of cold, excessive heat, and all temperatures other than normal for a being.

By Prana, understand not only an act of knowledge, but knowledge itself.

Pregnancy

Vs. 246, 247, 248, 249, ch. 8.

V. 250. When, in the beginning of the monthly period, the males have the sun and the females, the moon, even the barren woman obtains a child.

The Moon changes her phases every seven days.

V. 251. In questions about the result of a pregnancy, a female child is born, if the moon be flowing; a male, during the flow of the sun. If both be flowing, the fœtus will be destroyed.

V. 252. At the time of this question, when the messenger is toward the moon, a female child is born; when toward the sun, a male child. When in the middle, a hermaphrodite. When he is toward the full **Nadi** a son is born.

V. 253. The **Prithivi** brings a son; the **apas** brings a son; in **vayu** comes a girl; in the **tejas** the fœtus is destroyed; the **akasa** brings a hermaphrodite.

The books say prithivi is yellow and that agni is represented by a triangle.

V. 254. When the nostril is empty, nothing is born; when two tattvas join, twins are born. When one is passing into the other, the fœtus is destroyed. When this happens during the flow of the moon, the result is a female child; when the sun, a male.

V. 255. During the **vishuva** conjunction the fœtus is destroyed, or a hermaphrodite is born. Fair One! I tell thee, the knower of the **tattvas** can know this all.

V. 256. When at the time of conception the **vayu tattva** flows, the child will be a sufferer; when the **apas tattva** flows, the child will be happy and renowned. When the **tejas tattva** flows, the fœtus is destroyed, or the child is short-lived. When the **prithivi tattva** flows, the child is wealthy and full of enjoyment.

Vayu being the life principle, the lower principles can act or vibrate only by its activity.

V. 257. During the **apas tattva** the child that is conceived is always wealthy, happy, and full of enjoyment. During the **akasa,** the fœtus is destroyed.

Prithivi, yellow in color and warm, gives perseverance and relish in enjoyment. It especially nourishes muscle, nerve matter, skin and hair. Tejas, red, very heating, causes hunger, thirst, sleep, color of the cheek and torpor. Apas, white, cooling, gives richness, power, and action to semen, blood, fat, urine and saliva. Vayu (blue or green), cooling influence, gives contraction, inflation, motion, energy. Akas has all the qualities of the above.—*Pandit Rama Prasad.*

V. 258. During the **prithivi** a son is born; during the **apas,** a girl. During the other **tattvas** either the fœtus is destroyed or the child is short lived.

NOTES.

These two stanzas (255. 258) seem at the first sight to record different truths. But they refer to different **pranas**; the one to the positive, the other to the negative.

—**Rama Prasad.**

V. 259. Children are born when the sun goes into the moon and the moon goes into the sun. **This can be easily known from a teacher, not by millions of sciences and shastras.**

The union of the Moon, Sun, and Agni (fire) is also a cause for the origin of ambrosia in us.—*Hatha Pradipika, part 3, V. 28.*

NOTES.

The female cells in the ovary are the moon. They have the capability of being impressed into any form by the male cells—the sun. The **semen virile** is hotter than the germ cells of the female. As the former act upon the latter, these expand. The former only acts upon the latter when these present themselves to them—this is expressed by saying that the sun enters the moon, and the moon enters the sun.

Physiology thus far refuses to reveal its secret to its clumsy tormenters.—*Claud Bernard of the French Academy, Paris.*

When both of these thus enter each other, the female matter, which receives a constant nourishment by the help of the **Power Kundalini**, begins to expand along lines stretched for it by the inherent powers of the sun. In the **semen virile** lies hidden the future man; just as a tree, in the seed. This is a veritable picture of the sun, or we might say, the macrocosmic **prana**. The **semen virile** is, in fact the mirror in which on account of **tattvic** affinity is reflected the **individual truti,** with which the reader must now be familiar. The **semen virile,** thus, is the reservoir of the whole **pranamaya Kosha.** The female is similarly the perfect moon, representing every portion of the body. They act upon each other, and the gross form is the result. **—Rama Prasad.**

Said the God: Thus has been described the law of Prana. It can be known by the teaching of a Guru (initiated instructor) only, not by millions of sciences and Shastras.—*Sivagama* (*Tantrik Text.*)

Life force is designated fire in the New Testament; and the Tejas, or Agni tattva, in the Tantrik Secret Doctrine.

AUSPICIOUS BIRTH

It is interesting to note the manner in which a happy and meritorious birth is brought about in a family. The religious man does not see his wife the first four days of her periodical sickness, and does not meet her the first week, for conception during that period is sure to produce some most evil-inclined issue. The issue turns out a son or a daughter according as the conception takes place on an even or odd night (counting from the new moon day of the Hindu month) after the seven days first mentioned. The conception taking place on the fourteenth night after sickness is sure to bring forth a son of rare religious merit, great name, and the favored of fortune; but ordinary people hardly understand how to keep this auspicious moment. And even then all depends on the condition of the mind at the moment of conception. From the fifth day after sickness up to the sixteenth, the wife should be given sweet solid food, avoiding everything salty, pungent, or acid. The husband and wife should apparel themselves, and otherwise conduct themselves, in such a manner as to excite the greatest love and joy in the heart of each other, and thus bring about that unity which is the sine qua-non of the possibility of good issue. The nature of the issue depends entirely on the condition of the minds of the parents. The son born of such union acquires great learning and shines by his piety and virtue. He begins to meditate on the Truth as soon as he is able to think, and thus acquires, in a very short time, what is wanting for self realization of the all.

—The Garuda-purana.

The "immaculate conception" is a presumptuous novelty.—*St. Bernard* (12th Cen.)

As the reflective faculties develop, man is solemnly impressed with the wonders of creation, in the midst of which his soul wakes up, as it were, from a dream. And what is more miraculous than the advent of the conscious soul into the marvelous mechanism of a human body? Is it strange Tantriks regard with reverence the great mystery of human birth? Are they impure thus to regard it? Or, are we impure that we do not so regard it?—*Alfred Sully Rios.*

PANCA TANTRA

The date of the extant Panca-Tantra is usually placed about the fifth century. —**Sir Monier Williams.**

The appetite of woman is said to be two-fold, her intellect four-fold, her craftiness six-fold, and her passion eight-fold. —**Panca-Tantra,** V. 117.

There exists not the man upon earth who does not desire fortune, and who looks not wishfully on the young and charming wife of his neighbor. —**Panca-Tantra,** V. 129.

Philosophic-minded men hanker not after what is unattainable, are not inclined to grieve for what is lost, nor are they perplexed even in calamities.—**Panca-Tantra,** V. 179.

He, whose presence of mind is not lost when unexpected occurrences arise, extricates himself from difficulties. —**Panca-Tantra,** V. 112.

The eradicator of many doubts, the exhibition of invisible objects, the eye of all, is learning. He of whom it is not, is blind. —**Panca-Tantra,** V. 10.

He whose days pass without giving or enjoying, though he breathe like the bellows of a blacksmith, does not live. —**Panca-Tantra,** V. 163.

Of poverty or death, poverty is declared worse. Death is attended with transient pain; poverty is past endurance. —**Panca-Tantra,** V. 135.

The want of control over the senses is called the road to ruin; the victory over them, the path to fortune. Go then, by which way you please. —**Panca-Tantra,** V. 29.

Within three years, within three months, within three fortnights, or within three days, a man reaps, even in this world, the fruit of extraordinary vices or virtues. —**Panca-Tantra,** V. 84.

In the instruction of others, scholarship is easy to all men; but individual conformity to duty is the act of one who is possessed of an exalted mind.—**Panca-Tantra,** V. 107.

In childhood, the father guards her; in youth, the husband; and in old age, her sons should care for her. A woman is not fit for independence. —**Panca-Tantra,** V. 127.

To him whose foot is enclosed in a shoe, is it not as though the whole earth were carpeted with leather? —**Panca-Tantra,** V. 151.

One should turn his attention to pleasure when it comes, and likewise to trouble when it presents itself. Pains and pleasures have their revolutions like a wheel. —**Panca-Tantra,** V. 182.

Panchatantra (pan-cha-tan-tra) (Skt.—"having five divisions or books.") A celebrated Sanskrit book of fables, one of the two sources of the Hitopadesha (which see), 25 of the 43 fables of the latter being found in it. From a now lost earlier Indian original of the Panchantantra came a lost Pahlavi translation about 550 A. D.; from that the Syriac "Kalilag and Damnag" (570) and the Arabic "Kalilah and Dimnah" (750); from the Arabic, the unknown intermediary of Baldo's "Alter Aesopus" of the 12th century, the Latin intermediary of Don Alfonso's Spanish version of 1299, the Hebrew of Rabbi Joel of 1250, the Persian of Nasr Allah 1130, and the Greek of Symeon Seth 1080; from Rabbi Joel's Hebrew version, John of Capua's "Directorium humanae vitae" 1270, a Spanish version ("Exemplario") in 1493, an Italian by Doni in 1552, and from that again the English of Sir Thomas North of 1570, while from Rabbi Joel's Hebrew through John of Capua's "Directorium" came also Duke Eberhard's "Buch der Bespiele" of 1480; from the Persian of Nasr Allah 1130 came Abul Fazl's revision for Akbar of 1590, and thence a Turkish rendered into French, and the "Anwari Suhaili," or "Lights of Canopus," translated into English by Eastwick 1854; from the Greek of Symeon Seth 1080 came a Latin version published in Rome 1666, and an Italian published at Ferrara 1583. This tabulation by Lanman of the results of Benfey, given by him in the introduction of his Panchatantra (Leipsic, 1859), and in Benfey's introduction to Bickell's "Kalilag und Damnag" (Leipsic, 1876), shows the importance of the work in the history of folklore. It is the origin of the fables known throughout Europe as those of Pilpay or Bidpai. (See Pilpay.) Besides the German version of Benfey, there is a French translation by Lancereau with a discussion of the history of the fables.—*Cen. Dict. and Cyc., Vol. 9, P. 778.*

Regions of exalted bliss are the heritage of those women to whom the husband is dear, be he a sinner or a saint.

—**Panca-Tantra,** V. 28.

He who does not go forth and explore all the earth, which is full of many wonderful things, is a well frog.

—**Panca-Tantra, 1.** 21

Hear virtues expressed in one brief maxim—lay it well to heart; ne'er do to others what, if done to thee, would cause thee inward smart. —**Panca-Tantra,** 3. 104.

The best known system of moral mythology in Sanskrit Literature is the Panca-Tantra.

—**Library of the World's Best Literature,** Vol. XVIII. P. 1043.

The Panca-Tantra is the Sanskrit original of the fables of Pilpay.

The importance of the Tantras now in use by Initiates of the Tantrik Order may be judged by the following history of the Panca-Text:—The Panca-Tantra has been translated into the Asiatic and all European languages. It was brought to the knowledge of Sanskrit scholars by the translations ot it which were published by Sir William Jones. The text was printed at Serampore in 1804; another edition of it was printed in London in 1810; another at Bonn by Professors Schlegel and Lassen, in which the text is illustrated by copious Latin notes. The pains which have been bestowed upon this Tantra have been justified by the interest which attaches, on various grounds, to this work; and especially on account of the history of its literary adventures. These have engaged the attention of different eminent writers, and have been investigated with singular success, especially by Colebrooke, in the Preface to the Serampore edition and by M. Sylvestre de Sacy in the introduction to his edition of Calila et Dimma. It was translated from Sanskrit into Persic in the sixth century, and from ancient Persic, into Arabic in the ninth century; soon afterward, rendered into Hebrew and Greek; from these versions, successive translations were made into all languages of Modern Europe. In Hindustan it is exceedingly popular. Its popularity through so many ages, amidst such various nations, is evidence of its intrinsic merit; and the pictures of human nature which it presents must have been recognized as universally true or they would not have been naturalized in the West as well as in the East. In the maxims there must have been much that secured the acquiescence of all mankind, or the remarks would have been left to enlighten the moralists of India alone. Professor Francis Johnson, East India College, Herts, Jan. 19, 1847.

THE AWAKENING

I.

For those whose evil has been worn away by fervor, who have gained peace............., who long to be free, is set forth this awakening to the Self.

II.

For awakening is the one cause of freedom, above other causes; as cooking without fire, so freedom cannot be accomplished without wisdom.

III.

As they are not opposites, works cannot make unwisdom cease; wisdom, verily, destroys unwisdom, as radiance the host of darkness.

IV.

For, broken up as it were, by unwisdom, the Self shines forth single of itself when unwisdom is destroyed; like the rayed sun, when the clouds pass away.

V.

When the life, turbid through unwisdom, is made clear by the presence of wisdom, even the effort of wisdom passes away, as when water is cleared by astringent juice.

VI.

For the circling world is like a dream, crowded with desires and hates; in its own time it shines as real, but on awakening it becomes unreal.

VII.

The world shines as real, like the silver of a pearl shell, until the Eternal is known, the secondless foundation of all.

VIII.

In the Self, that is Being and Consciousness pervading all, like the string in a chain of pearls, all manifold individuals are contained; as all bracelets in the mass of gold.

IX.

Like shining ether, the lord of sense, the master, entering into many disguises, appears divided in its division, but stands single when they (the disguises) fall away.

X.

Through the power of varying disguises, race, name, and rank are accredited to the Self, as difference of taste and color to water.

XI.

Born of the five nature-stuffs commingled, through works heaped up in the past, is this body, that they call the dwelling where are tasted pleasure and pain.

Life is short and uncertain, and is rapidly passing. Each day, each hour, each minute, brings us closer and closer to the grave. Are we ready for the change? If not we should strive to get ready without delay. If there is anything we can do, let us do it now.—*Henri Balassa Gavarni.*

"Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more."
—*Shakespeare.*

To thoughtful men, who truth discern
And deeply things divine explore,
The god reveals his hidden lore;
But fools his secret may not learn.
—*Rig Veda.*

The wise man should conduct himself as a lad playing like a child without company, committing no fault and taking no responsibility in any affair.—*Prajayti (Description of Emancipation).*

XII.

Formed of the five life-breaths, with emotion, and soul, and the twice five powers that perceive and act, is the subtle form, the cause of the tasting of pleasure and pain.

XIII.

The causal disguise comes into being through the beginningless, ineffable error of separateness. Let him apprehend the Self as other than these three disguises.

XIV.

By union with these veils and vestures, the pure Self appears to share their nature; as a crystal seems blue beside a vesture of blue.

XV.

Let him diligently discern the pure inner Self from the veils that cling to it; as rice from chaff and straw by winnowing.

XVI.

Though the Self is all-present forever, yet it shines not everywhere forth; let it shine in the soul, as reflected in a pure mirror.

XVII.

Distinct from the body, powers, emotion, soul, which are of the world, let him find the Self, who, king-like, beholds all the doings of these.

XVIII.

Through the busy activity of the powers, the Self seems busily active to the undiscerning, as the moon seems to move through the coursing clouds.

XIX.

Dependents of the Self, that is pure Consciousness, the body, and powers, and emotion, and soul, each in its own duties, moves, as men move in the sunshine.

XX.

They attribute the potencies of body and powers, and their works, to the Self, a pure Being and Consciousness, through undiscernment; as blue to the pure sky.

XXI.

Through unwisdom, the doings of its disguise, emotion, are referred to the Self; as the motion of the waves to the moon reflected in water.

XXII.

Desire and longing, pleasure and pain, move in the soul when it is manifested; but in dreamlessness there is none of them, when the soul sinks to rest: therefore they are of the soul, not of the Self.

XXIII.

As shining is of the sun, as coldness is of water, heat of fire, so the own nature of the Self is Being, Consciousness, Bliss, perpetual stainlessness.

XXIV.

That part of the Self which is Being and Consciousness, and the activity of the soul, together make a pair; when they are united by undiscernment, the idea arises that I perceive outward things.

XXV.

There is no change in the Self, nor in the soul by its self is there any light, but the personal life, perceiving all too outwardly, deluded, thinks: it is I who am doer and knower.

XXVI.

Thinking the personal life is the Self, as one thinks the rope is a serpent, he suffers fear; but when the understanding arises that I am not the personal life but the higher Self; then fearlessness comes.

XVII.

The Self alone illumines the soul and the other powers; like a lamp in an earthen vase, the Self, is not illumined by these inert powers.

XXVIII.

In one's own awakening, there is no need for another's wakening; the Self is an awakening of itself; as a light has no need of another light, the Self shines of itself.

XXIX.

Putting away all disguises, according to the saying: "It is not this! It is not this!" let him see the oneness of the personal self in life and the Supreme Self, according to the mighty precept.

XXX.

The body, and all visible things belonging to unwisdom, are fugitive as bubbles; let him find the stainless reality, other than these, declaring that "I am the Eternal."

XXXI.

As I am other than the body, not mine are birth, fading, misery, destruction; nor attachment to sensual things, since the sense-powers are other than I.

XXXII.

As I am other than emotion, not mine are sorrow and desire, hate and fear, according to the teaching of the precept: "Pure is the Self, above vital breath, above emotion."

XXXIII.

Without quality or action, everlasting, without doubt or stain, changeless, formless, ever free, am I, the spotless Self.

XXXIV.

I, like the ether, though inside all things and without them, am yet unchanged; ever equal, altogether pure, unattached, unstained, unmoved.

XXXV.

Everlasting pure, free, one, partless bliss, and secondless,

"As we look our life fades away;
Youth decays as day follows day;
The days that go ne'er come again,
And Time devours the Universe.
Fortune flies as ripples break upon the sea;
We flash through life as lightning on the sky."

You may believe me when I say, it is a fine thing to know yourself.

real, wisdom, the endless, the supreme Eternal: that, verily, am I.

XXXVI.

Thus the incessantly held remembrance that I am the Eternal takes away all the bewilderment of unwisdom; as the healing essence stills all pain.

XXXVII.

In the solitary place, at rest, passionless, with senses well controlled, let a man bring the one Self into his being, thinking of nothing but that endless One.

For the same reason breath is Brahman.—*Vedanta-Sutras, 23.*

XXXVIII.

Plunging all visible things in the Self by thought the true thinker shall bring into his being the one Self, ever stainless as ether.

XXXIX.

Putting off all names and coloring stains, and knowing the supreme end, the Self stands forth in its own nature, as fullest Consciousness and Bliss.

XL.

The division into knower, knowing, known, exists not in the higher Self; in the union of Consciousness and Bliss, it is self-illumined.

XLI.

Thus ever setting the fire-stick of thought in the socket of Self, let illuminated understanding, as the flame, burn up the fuel of all unwisdom.

XLII.

As by the red dawn, by awakening, the former darkness is driven away; then becomes manifest the Self, self-shining like the rayed sun.

XLIII.

But the Self, though all the time possessed, is as though not possessed, through unwisdom; when unwisdom passes away, it shines forth in full possession; like a jewel on one's own throat.

XLIV.

As a man imagined in a post, so the idea of the personal life is imagined in the Eternal; but when the reality of life is perceived, the personal idea passes away.

XLV.

By experiencing one's own nature, as it already is, wisdom straightway arises, and destroys the unwisdom of "I" and "my," like a mere mistake in direction.

XLVI.

The seeker after union, knowing all things one, with the eye of wisdom beholds all things standing in his own Self; the Self as one and all.

He who is ether is the revealer of all forms and names; that wherein these forms and names are contained, that is Brahman.—*Khandoga Upanishad,* 8-14, *I.*

XLVII.

The Self is all this world; other than the Self, nothing is; as all earthen vessels are of earth, he sees all as his own Self.

XLVIII.

Let him who is free in life, knowing this, rid himself of the potency of his former disguises; let him become Being, Consciousness, Bliss, as the chrysalis becomes the butterfly.

XLIX.

Crossing the ocean of delusion, slaying raging desire and hate, the seeker for union, perfected in peace, grows radiant, rejoicing in the Self.

"I have learned, in whatsoever state I am, herewith to be content.—*Philippians IV.*, 11.

L.

Giving up clinging to outward, unlasting joys, turning to joy in the Self, he shines within, bright as a light within a vase.

LI.

Even while wearing the disguises, the sage is untainted by their nature, like the ether; though knowing all, let him seem as nothing knowing; let him move unfettered, like the air.

LII.

When the disguises fall away, let the sage enter altogether into the all-pervading; like water in water, air in air, flame in flame.

LIII.

The gain than which there is no higher gain, the joy than which there is no higher joy, the wisdom than which there is no higher wisdom: let him learn that this is the Eternal.

LIV.

When that is seen, there is no more to see; when he has become that, there is nothing more to become; when that is known, there is no more to know: let him know that this is the Eternal.

Obeisance to the Eternal; obeisance to thee, Breath; thou art verily the manifested Eternal.—*Taittiriya-Upanishad.*

LV.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss, the secondless, the endless, everlasting One: let him learn that this is the Eternal.

LVI.

By putting aside all but that, this unfading one is taught by the sacred precepts; the partless bliss: let him learn that this is the Eternal.

LVII.

By sharing even a little of the bliss of that partless, blissful One, the gods are blissful all, according to their measure.

It is not proved that there is a God. —*Sankhya Aphor.* (*Kapila*) 192 V. 10.

LVIII.

Every being is bound to that; every movement follows that; therefore the Eternal is in all, as butter is in all milk.

LIX.

Nor small nor great, nor short nor long, unborn, unfading, with neither form nor quality, color nor name: let him learn that this is the Eternal.

LX.

By whose shining, the sun and all lights shine, but who shines not by the shining of any; by whom all this shines: let him learn that this is the Eternal.

LXI.

Itself penetrating the whole world inward and outward, and making it to shine, the Eternal shines forth, like the glowing of a heated iron ball.

The whole Universe constitutes all that has form, the formless, and those that have form and no form, the manifestation of the Tattvas.—*Sivajnana Siddhiyar of Arul Nandi Siva Acharya Sutra 3, V. 21.*

LXII.

The world is other than the Eternal, yet beyond the Eternal, nothing is at all; what is other than the Eternal shines, indeed, insubstantial, like the phantom lake in the desert place.

LXIII.

Whatever is heard and seen, is not other than the Eternal; by understanding the real, the Eternal is known: Being, Consciousness, Bliss, the secondless.

LXIV.

The eyes of wisdom behold everywhere the Self that is Consciousness and Being; the eye of unwisdom may not behold it, as the blind see not the shining sun.

LXV.

Thoroughly tried by the fire of wisdom, kindled by right hearing and thinking, the personal life, freed from every stain, gleams bright as gold.

LXVI.

The Self, rising in the firmament of the heart, the sun of awakening, dispersing the darkness, all-penetrating, all-sustaining, of itself shines forth and illumines all.

LXVII.

He who, regarding neither space nor place, nor time, enters on the pilgrimage of the Self, the all-present, the healer of all pain, the everlasting joy, the stainless, he ceasing from all other allegiance, all-knowing and all-possessing, becomes immortal."

If there be any place where the souls of men dwell after death it will be in the lofty and pure ether, where, they say, those who are sprung from the gods lead a happy and blessed life.—*Dionysius of Halicarnassus.*

THUS THE AWAKENING TO THE SELF IS COMPLETED.



THE UTTARA GITA

CHAPTER I

Arjuna, after the successful issue of the battle of Kuru Kshetra amidst the pleasures of rank, riches, and prosperity, had forgotten the priceless instruction imparted to him by Sri Krishna on the eve of that memorable battle. He now asks Keshava again to propound to him the secrets of the Brahma Jnanum.

Arjuna Asked:

I.

O Keshava, tell me the knowledge of that Brahma that is One, and without its like and rival, without Upadhi (attributes), beyond the Akasha, source of all purity, that which cannot be approached by argument, or reached by conception, the unknowable, and the unknown, and that which is absolutely free from births and deaths.

II.

O Keshava, impart to me the knowledge of that which is Absolute, the only abode of Eternal Peace and Purity, the Instrumental (Nimitta) and Material (Upadana) cause of the Universe, though itself causeless and free from all connections.

III.

Tell me, O Keshava, the knowledge of that which dwells in every heart, and that which combines the fact of knowledge and the thing knowable in Itself.

Sri Bhagavan Said:

IV.

O thou long-armed one, thou who art the crest-jewel of the Pandu dynasty. O Arjuna, thou art most intelligent, because thou hast asked me a question which is at once most sublime and magnificent, to attain knowledge of the boundless Tattvas. Hear, therefore, O Arjuna, attentively what I wish to say on the matter.

V.

He is called Brahma, who, devoid of all desires, and by the process of Yoga, sits in that state of meditation, in which he assimilates his own Self-mantram (Pranava or OM) with the Haunsa (Paramatma).

VI.

For the human being, the attainment of the state of Haunsa (I am He), within his own limits, is considered the highest Jnanum. That which remains merely a passive witness between the Haunsa and Non-Haunsa, i. e., the Paramatma and the destructible portion of the human being, is the Akshara Purusha in the form of Kutastha-Chaitanya (Atma-Buddhi). When the knower finds and sees his Akshara Purusha in him,

Whatever progress and success humanity has achieved ever since the creation of the world is wholly due to concentration of the mind.—*Narendra Nath Dutt.*

All the elements of chemistry are given form by prana and this latter is the result of the compositions of the tattvas held in check by and around the Sun.—*Pandit Rama Prasad.*

To the Nadis the body is the support; to Prana the Nadis are the support. Prana is the seat of Jiva; Jiva is dependent upon Hamsa; and Hamsa is the seat of Sakti, the locomotive and fixed Universe.—*Varaha-Upanishad.*

he is saved from all future troubles of birth and death in this world.

VII.

The word "Kakin" is the compound of ka—ak—in. The first syllable, Ka, means happiness, the second, Ak, means misery, and the third, in, denotes possessing: therefore one that possesses happiness and misery (the Jiva) is called "Kakin" or "Kaki." Again the vowel "a" at the end of the syllable, "Ka," is the conscious manifestation of Mula-Parkriti or the Jiva form of the Brahma; therefore when this "a" disappears, there remains only the K, which is the One Great Indivisible Bliss, Brahma.

VIII.

He who is always able to retain his life-breath (Pranavayu) within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

IX.

Conceive so much of the manifested Akasha (sky) as can be brought within the range of one's own mental view, as one undivided Brahma, then merge the Atma into it, and it into your own Self, this done, i. e., when the Atman is made one with the Akasha, think of nothing else—as moon, stars, etc., in the sky.

X.

Such as a seeker of Brahma, after fixing his mind as aforesaid, and shutting himself out of all objective knowledge (Adnanum), should hold fast the support of unchangeable Jnanum, and think of the One Indivisible Brahma in the inner and outer Akasha that exists at the end of the nose, and into which the life-breath merges.

XI.

Freed from both nostrils, where the life-breath disappears, there (i. e., in the heart) fix thy mind, O Partha, and meditate upon the All-Supreme Ishvara.

XII.

Think of the Siva there, as devoid of all conditions of life, pure but without lustre (Prabha), mindless, Buddhi-less.

XIII.

The signs of Samadhi are the negation of all positive conditions of life and the complete enthrallment or subjugation of all objective thoughts.

XIV.

Although the body of the meditator may now and then become somewhat unsteady at the time of meditation, yet he is to consider that the Paramatma is immovable. This is the sign of the Samadhi.

XV.

He that considers the Paramatma as without Matra, i. e., neither short nor long in metre, soundless, unconnected with

Masters say to the world: "Oh, ye mortals, study the science of breathing; learn the secret of controlling prana; strive diligently to regulate the breath; for the control of Prana will bring all Happiness, earthly and spiritual, and through it will come perfect health, mastery of the body, and that Supreme Bliss which is eternal and everlasting.—*Pt. Kali Moharai (Abhedananda, Swami).*

"The breath (Svara) changes with the motion of the moon. The moon takes thirty days to complete its course; know fifteen days of above period to be the bright fortnight and fifteen the black. During these two fortnights the moon travels through the twelve signs of the Zodiac. It remains in one sign for sixty hours. When the moon enters the sign Aries the breath comes in at the right nostril and so with all odd signs of the Zodiac. When the moon enters an even sign the breath comes in at the left. The breath changes thirty-one times in each sign, and so remains one hour and fifty minutes in each lung. The breath changes at every sign of the Zodiac, that is, it becomes either Sun or Moon breath. The Sun's fortnight or solar day is the same as the Moon's black fortnight."

"To stand calm and tranquil amid life's changing scenes and be contented and happy, despite diversity, is one of the greatest of powers."

Sri Sankaracharya praised Kundalini while he was meditating on the banks of the Ganges. This we find in Krishnacharya's Commentary on Ananda Lahari.

vowels or consonants, and beyond the Point Bindu (i. e., Anusvara, which produces a nasal sound), beyond the Nada, (i. e., the voice that rises from the throat, etc.), and beyond the Kalas (i. e., the different phases of this sound), is the real knower of the Vedas.

XVI.

He that has acquired Vidnanum (the Supreme Knowledge) by the aid of Jnanum (i. e., the knowledge derived from books on Philosophy and instruction from a Guru), and has learned to place the object of this knowledge in his heart, and he that has acquired peace of mind, such a person requires no Yoga for further practice, and no meditation for further conception.

XVII.

The syllable OM with which the Vedas begin, which figures in the middle of the Vedas, and with which the Vedas end, unites Prakriti with its own Self; but that which is beyond this Prakriti—united Pranava is Maheshvara.

XVIII.

A boat is necessary until one has crossed to the other side of the river; but when a man once crosses the stream, the boat is no longer necessary for his purpose.

XIX.

As a husbandman throws away the husks, after threshing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

XX.

As light is necessary to find a wished-for object in a dark chamber, but when once the object is found, the light is necessarily put aside; so also, when the Object of the Supreme Knowledge, that is kept hidden by the illusions of Maya, is once found out by the torch of Knowledge, the Knowledge itself is afterward put aside as unnecessary.

XXI.

As milk is not necessary for a person who is already satisfied with the drink of nectar, so also Vedas are not required for a man who has already known the Supreme Deity.

XXII.

Thrice fortunate is the Yogi who has thus satiated his thirst by the nectar of knowledge; he is henceforth bound to no Karma, as he has become the knower of the Tattvas.

XXIII.

He that has known the unspeakable Pranava as the one continuous sound of a big gong, or like one unbroken thread (Dhara) of oil, without division and separation, understands the real meaning of the Vedas.

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to bear all cheerfully, do all bravely, to study hard, think quietly, talk gently, act frankly, await occasions, hurry never; in a word, to let the spiritual, unbidden, and unconscious, grow up through the common; this is to be my Symphony.
—*Channing.*

All Tattvas are modifications of that which amateur religionists call the "lost word." Who, alone then, other than a Tantrik, is in possession of it, may I ask? G. W. Miles, Professor of Astronomy, Geology, and Physics, New M. Territorial College of Agr. and M. A.

XXIV.

He that uses his own Atma as one Arani (a piece of wood that produces fire when rubbed), and Pranava as the other and constantly rubs the two together, he will very soon see the hidden fire thus produced by the friction of the two, even as he produces the fire that is hidden in the bosom of the Arani.

XXV.

As long as one does not see within himself that sublime Rupa which is purer than purity itself, and which beams forth like a smokeless light, he should continue his meditations with a steady mind, fixing his thoughts upon that Rupa (form).

XXVI.

The Jivatma, although (considered to be) very distant from Paramatma, is still very near to it; and although it has a body, still it is without body; the Jivatma itself is pure, omnipotent, and self-evident.

XXVII.

Although it (Jivatma) is (considered to be) in the body, still it is not in the body; it is not affected by any change of the body, nor does it take part in any enjoyment appertaining to the body, nor can it be bound down or conditioned by anything that binds the body.

JIVATMAN, the living or individual soul enshrined in the human body (distinguished from the *paramatman* or supreme soul); the vital principle or spirit, that principle of life which renders the body capable of motion or sensation.

XXVIII.

As oil exists in the seed (i. e., pervading the whole of it), and butter (Ghritum) in cheese (Kshirum, i. e., milk boiled and thickened), as smell exists in the flower, and juice in fruits.

XXIX.

So does the Jivatma, which permeates the whole universe, also exist in the human body. Like the fire hidden in the bosom of wood, and like the air that pervades the whole limitless Akasha, Atma, the dweller in the caves of Manus, unseen and unperceived, becomes its own expressor, and walks in the Akasha of the human heart.

XXX.

Though the Jivatma dwells in the heart, yet it has its abode in the mind; and though dwelling in the heart it is itself mindless. The Yogi, who sees such an Atma in his own heart through the help of his own mind, gradually becomes a Siddha himself.

XXXI.

He that has been able to make his mind entirely unsupported and one with the Akasha, and to know the unchangeable One, his state is called the state of Samadhi.

Understand that akasa is dark, vayu (air) is green; while sakti means force.

XXXII.

Though living upon air, he that daily practices Samadhi to make himself happy with the drink of the Yoga-nectar, becomes able to destroy the destroyer.

XXXIII.

He that contemplates the Atma as No-thing above, No-thing below, No-thing in the middle, and No-thing all around, his state is called the state of Samadhi. (That is Niralambha, non-supported or self-supported Samadhi).

XXXIV.

The Yogi who thus realizes the No-thingness of the Atma becomes free from all virtue and vice.

XXXV.

Arjuna Asked:

Tell me, O Keshava, how Yogis should meditate upon the colorless and formless Brahma, when the mind is unable to think upon that which it has never seen, and that which can be seen is material, and consequently subject to destruction (change)?

XXXVI.

Sri Bhagavan Said:

That which is full above, full below, full in the middle, and full around, is the All-full Atma, and he that contemplates the Atma thus is said to be in the state of Samadhi.

XXXVII.

Arjuna Said:

Tell me, O Keshava, how the Yogi is to practice meditation when the Samalambha which thou hast just described is unreal and that which is Niralambha means No-thingness?

XXXVIII.

Sri Bhagavan Said:

He who, after purifying his mind, contemplates the pure Paramatma, and looks into his own Self as the one vast undivided whole of the manifested universe, becomes happy by knowing the Brahma.

XXXIX.

Arjuna Asked:

All the letters have long and short metrical sound; they (letters) are also joined by the Bindu (Anusvara-point), and the latter (Bindu), when disjoined, merges itself into the Nada (Sound), but where does the Nada merge?

XL.

Krishna Said:

Light exists in the voice of the ceaseless Sound, and Manas (thought) in that light; the Space where the Manas disappears (merges in itself) is the Supreme Foot of Vishnu.

XLI.

Aiming at the unknowable, where the Sound of the Pranava, led up on high by the Life-Air, disappears, that Space is called the Supreme Foot of Vishnu.

Descartes places the soul in the pineal gland; Bonnet, in the corpus callosum; Digby, in the septum lucidum; Haller, in the pons; Platner, in the corpora quadrigemina; Boerhaave, in the medulla oblongata. How about the pituitary body, Sajous?—*Cecil I. Bernard.*

If you would understand the soul of man you must dive deep into the human heart.

Form is evolved from sound and sound from light and light from absolute consciousness.

XLII.

Arjuna Asked:

Tell me, O Keshava, when the Life-Breath leaves this body of five elements, and the tenement itself is again reduced to them (the elements), where do the virtue and vice of man go, and whom do they accompany?

Life and death are only modes of transformation which rule the vital molecule from plant life up to Brahm himself.—*Atharva Veda.*

XLIII.

Sri Bhagavan Said:

The destiny produced by the result of virtue and vice, the Essence of the five Bhutas, the mind (lower mind), the five senses, and the controlling genii (Devatas) of the five organs of Karma, all these by reason of the Ahankara (personality) of the mind accompany the Jiva as long as it remains ignorant of the knowledge of the Tattvas.

XLIV.

Arjuna Asked:

O Krishna, the Jiva in the state of Samadhi, leaves all the movable and immovable objects of the world, but what is it that leaves the Jiva so as to remove the name of Jivaship?

XLV.

Sri Bhagavan Said:

The Prana-Vayu always passes between the mouth and the nostrils; the Akasha drinks (absorbs) the Prana (i. e., when the Jiva leaves the body, after acquiring the knowledge of the Tattvas); thus when the Prana is once absorbed the Jiva does not figure again as Jiva in the arena of this world.

When Atma and Prana are united.

XLVI.

Arjuna Asked:

The Akasha that pervades the whole Universe also encompasses this objective world; it is therefore both in and out of everything. Now tell me, O Krishna, what is it that is beyond this Akasha.

XLVII.

Sri Bhagavan Said:

O Arjuna, the Akasha is called Shunya (vacuum), because it means the want or absence of things, or anything. This Akasha has the quality of Sound, but that which gives it the power of Sound (as emptiness cannot produce any sound), though Itself Sound-less, is the unknown and unknowable Brahma.

XLVIII.

The Yogis see the Atma within them; this they do when they shut out all external senses (not by any physical action): for such a person, when he leaves his body, his Buddhi (i. e., material intelligence) dies away, and with the death of his Buddhi his ignorance also disappears (i. e., he becomes spiritual).

By Atma, a Tantrik understands eternal motion.—Ray Dean Bernard.

XLIX.

Arjuna Asked:

It is evident that the letters are pronounced by means of the teeth, lips, palate, throat, etc., therefore how can they (letters) be termed indestructible (Nittya), when their destructibility is apparent on their very face?

L.

Sri Bhagavan Said:

That letter is called indestructible which is self-pronouncing (i. e., without the effort of any pronunciation), which is neither vowel nor consonant, which is beyond the eight places of pronunciation, which is not subject to long or short accents, and which is thoroughly devoid of the Ushma Varnas (i. e., the four letters, Sha, Kha, Sa, and Ha, called Ushma, on account of their pronunciation depending greatly on the help of Vayu or air; meaning, therefore, subject to no air or breath).

In Upanishadic writings we are told that sound, touch, form, taste, and smell, or the various tattvas, are differentiations of one and the same force, svara; the modifications being due to the difference of matter or vehicle through which it acts.—*C. Kotayya, Pandit.*

LI.

Arjuna Asked:

Tell me, O Krishna, how, by closing their external senses and knowing that Brahma, which lies concealed in every matter and every substance, the Yogis realize Nirvana Mukti (i. e., absolute freedom from every kind of bondage)?

LII.

Sri Bhagavan Said:

The Yogis see the Atma within when they shut out all their external senses; for such a person, when he leaves his body, his Buddhi (material intelligence) dies away, and with the death of his Buddhi his ignorance also dies away.

LIII.

As long as the Tattvas are not known to a person, so long is it necessary for him to practice concentration of mind by shutting out external senses; but once thoroughly attaining the knowledge of the Tattvas he identifies himself with the Universal Soul.

There are some to whom Tattvas become known, when the mind is purified by habituation, either by the acquired rapidity of other births or by the kindness of the Guru (Initiated Teacher).—*Sira.*

LIV.

From the nine openings (portals) of the body, the waters of knowledge always pass out, consequently one cannot know the Brahma unless he becomes as pure as the Brahma Itself. (Meaning, the powers of mind should be concentrated within, and not allowed to dwell upon external objects through the nine Indriyas).

LV.

The body itself is exceedingly impure, but that which takes a body (Jivatma) is purity itself; he that has known the difference of the real nature of these two never troubles himself with the question of purity, for whose purity should he search after? (The Jivatma is always pure).

"The mind must be trained to concentrate its attention upon the occupation of the moment. Half-hearted work, or that which is engaged in for ulterior purposes, is not so beneficial as when the individual is interested and absorbed to the extent of entire self-forgetfulness."

If you are able to pass Vayu (Prana and Apana Vayu) through the spinal nadi and send it to Brahmarandhra with concentrated mind, the old will become young, and the color of the body will become fair, and I swear this to be true in the name of the All-Graceful God.—*Yoga Sikhopanishad.*

CHAPTER II

I.

Arjuna Asked:

Tell me, O Keshava, what is the evidence when one, knowing the Brahma as the all-pervading and all-knowing Parameshvara, believes himself to be one with it?

II.

Keshava Said:

As water in water, milk in milk, and (clarified) butter in butter, so the Jivatma and Paramatma become one in union without any distinction or difference.

III.

He who, with undivided attention, endeavors to unite the Jivatma with the Paramatma, according to the manner prescribed by the Shastras (i. e., Rishis), to him the all-pervading and universal Light shows itself in due time.

IV.

When, by acquiring knowledge, the knower becomes the object of knowledge itself, then he frees himself from all bondage by virtue of his knowledge, and needs no more practice of Yoga or meditation.

V.

He, in whom the light of knowledge always shines forth, has his Buddhi constantly fixed on the Brahma, and with the fire of supreme knowledge he is able to burn down the bonds of Karma.

VI.

Such a knower of the Tattvas, by the realization of the Paramatma that is pure as the spotless Akasha and without a second, lives in it (i. e., Paramatma) without any Upadhi (i. e., being free from all attributes), as water enters into water.

VII.

Atma is Sukshma like the Akasha, and therefore it cannot be seen by the eyes, nor can the Inner Atma (Mind), which is like the Vayu (air) be seen either; but he who has been able to fix his Inner-Atma by the Niralambha Samadhi, and has learned to direct the course of his external senses inward, can know the unity of the Atma and Antaratma (Inner Soul or Mind).

VIII.

Wherever a Jnani may die, and in whatever manner his death may happen, he becomes one with the Atma when he leaves his body, even as the Akasha in the pot becomes one with its parent Akasha when the pot is broken (matters not where nor how it breaks).

IX.

Know by the process of Annaya and Vatireka that the Atma which pervades the whole body is beyond the three states of consciousness: waking, dreaming, and dreamless sleep.

In the state in which although the material consciousness is absent, still the presence of the Atma is perceived as a witness to that state, this process is called the Anya; whereas the ignorance by which the man in the Sthula Sharira does not perceive the presence of the Atma, although it is ever-present, is called Watireka. This two-fold process exists in each of the above mentioned three states of consciousness.

X.

He who has been able to dwell with his mind for one moment on a single point (i. e., to perceive the Light of Chaitanya), frees himself from the sins of his past hundred births.

XI.

On the right side spreads the Pingala Nadi (i. e., from the sole of the right foot right up to the top of the head where the Sahasvara exists); it is bright and shining like a great circle of Fire (or the Sun); this product of virtue (Pingala) is called the vehicle of the Devas. (Meaning, that those who can fix their mind in this Nadi, can journey through the sky like Devas, therefore it is called the "Deva-Jana" or the vehicle of the Devas).

XII.

On the left side stretches forth the Ida (i. e., from the sole of the left foot up to the Sahasvara at the top of the head); the brightness of this Nadi is comparatively less, like the disc or circle of the Moon; it dwells with the breath of the left nostril, and it is called the vehicle of the Pitris. (Meaning, that those who can fix their mind in this Nadi, can ascend to Pitri-Loka and no further; hence it is called "Pitri-Jana" or the vehicle of the Pitris).

XIII & XIV.

Like the back-bone of a Weena, or harp, the long tract of bone with many joints that stretches from the seat right up to the head of a human being is called the Meru-Janda (spinal cord). There is a minute aperture or hole that passes right through this Meru-Janda from the Muladhara to the head; it is through this hole that there passes a Nadi which the Yogis call the Brahma Nadi or Sushumna.

XV.

Sushumna is a fine nerve that passes between the Ida and Pingala; from this Sushumna all the Jnana-Nadis (sensory nerves) take their birth, hence it is called the Jnana Nadi.

That Nadi which takes its origin from the Sahasvara, and growing gradually finer descends through the canal of the spinal column, is called the Sushumna. At first nine sets of smaller Nadis spring from it and spread toward the eyes and other organs of sense, etc.; afterward, from each joint of the spinal column to which the pairs or ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nadis, with innumerable branch-

In enumerating the means of concentration Sri Rama said: The mind may be concentrated by means of Hatha Yoga in the shape of the restraint of Prana.—*Chap. 16, V. 50. Upanishad of Rama Gita (Secret meaning of the Vedas embodied in the second Pada of the Upasana Kanda of Tattvasarayana.)*

Those who know the truth say that when Prana enters the Kundalini from Ida, it is called Lunar Eclipse. In the same way when Prana enters Kundalini from the Pingala, it is called Solar Eclipse. With Puraka and Kumbhaka, turn Kundalini round and round.—*S. Ramaswami Aiyar, Pandit.*

When Ida and Pingala meet at Muladhara, that day is called new moon day.

One should take hold of the route to Brahman and lead the Kundalini from the Muladhara through the hole of Sushumna, by stopping the air moving along Ida and Pingala inside the Sushumna.—*Raja Yoga Bhashya of Sankaracharya, Translated by R. A. Sastri, Pandit.*

The ethereal region of the encased soul is a secret vacuum in which is destroyel all ignorance and illusion; at the same time, it is the fountain source of all happiness.

lets covering the whole body like a network; these produce the sense of touch and perform other necessary work requisite for the up-keep of the Sthula Sharira. These Nadis are so fine in their texture that if four hundred of them be collected and tied together, still they cannot be seen by the naked eye; though so fine, still they are like pipes; are hollow and in this space there exists a certain substance, like oil, in which the Chaitanya reflects. For this reason the Rishis call the Sushumna the parent of all these smaller Nadis, the Jnana-Nadi, and consider it to be just like a tree with its innumerable branches covering the whole of the body, the root being upward, at the Sahasvara, and the branches downward.

It is by passage of the sound wave through Spinal Nadi, immortality is reached. Tantrik priests (Yoga Siddhas) by their constant practice of pranayama, have their minds drawn along with the sound wave passing through the spinal *nadi* and so, they are said to be continually entering the tube.—*O. M. Bernard.*

XVI.

The Sun, Moon, and the other Devetas, the fourteen Lokas of Bhur, Bhuvar, etc., the ten Dikas (directions), East, West, etc., the sacred places, the seven oceans, the Himalaya and other mountains, the seven Islands of Jambu, etc., the seven sacred rivers Ganga, etc., the four Vedas, all the sacred philosophies, the sixteen vowels and twenty four consonants, the Gayatri and other sacred Mantrams, the eighteen Puranas and all the Upa-Puranas included, the three Gunas, Mahat itself, the root of all the Jivas and their Atma, the ten breaths, the whole world, in fact, consisting of all these, exists in the Sushumna.

[As all outward objects that are cognizable by the human senses are reflected in the Sushumna Nadi, therefore the Rishis call this body the "microcosm"; for instance, when you see the sun, moon, or the stars, you do not actually go near to them in order to see, but you see them because they are reflected in your Sushumna Nadi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road," and in such a case you would know all and every occurrence that takes place in every quarter of this globe, nay, and elsewhere, in this vast universe].

The Tantriks trace the connection of Sushumna with the lateral ventricles of the brain.

XVII.

As various Nadis have sprung up from the Sushumna, the receptacle of the Inner Soul of all Jivas, and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. The Tattva-Jnanins alone are able to walk on every branch of this tree by the help of Prana-Vayu.

No Yogi can realize the illumination of his soul without the help of prana.

XVIII.

In this human body there exists seventy-two thousand Nadis which admit of sufficient space for entrance into them through Vayu; the Yogis alone become acquainted with the true nature of these Nadis by the Virtue of their Yoga-Karma.

XIX.

Having closed the nine portals of the body, and being acquainted with the source and nature of the Nadis that stretch

up and down the seats of the several organs of sense, the Jiva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksha.

XX.

On the left side of this Sushumna, and near the point of the nose, there exists the Indra-Loka, by name called Amaravati; and the bright luminous sphere that exists in the eyes is known by the name of Agni-Loka.

[Of the nine sets of nerves springing from the Sushumna, at first one set enters into the organ of sight, but it forms into a circle before branching out and entering into both of the eyes; this circle is called Agni-Loka. Similarly the circle which the second set of the nerves make before entering into the nostrils, is known by the name of Amaravati or the capital of Indra-Loka].

In the Yoga-Tattva-Upanishad it is stated that Yoga and wisdom should go hand in hand and thereby Prana and Jiva should both be controlled; therefore, the check of both is adopted.—*Pandit, Narrainaswamy Iyer.*

XXI.

Near the right ear exists the Yama-Loka (the place of death), known by the name of Sam-Yamani, and on its side exists the sphere of the Nairrita Deva, called by the name of Nairrita-Loka.

[Yama-Loka means the sphere of Death, because there exists such a delicate place near the ear that a slight injury is likely to cause death to a person, hence this sphere is called Yama-Loka.

Nairrita-Loka is also called Raksha-Loka. At the side of Yama-Loka there exists a place the nerves of which enable a person to masticate hard things, such as meat, etc., hence this place is known by the name of Nairrita-Loka or Raksha-Loka].

XXII.

On the west (i. e., of the Sushumna), and situated in the back, there exists the sphere of Varuna called by the name of Vi-bhavari; and on the side of the ears, the sphere is known as Gandhavati; this is the seat of the Vayu.

The central canal of the spinal cord is Sushumna: its function is not yet understood by modern physiologists.

[There is a certain place in the back of a man which the ordinary Hindus touch with their wet fingers at the time of performing the halting ceremony; this place is called Vi-bhavari, because here the nerves are so sensitive, that no sooner one fixes his attention there than he becomes covered with Maya and falls into sleep. The term Vibhavari means night or darkness. Similarly the place beside the ears, whence the air carries the smell, is called Gandhavati, meaning the place of smell; the place which starts the air to carry the smell into the nostrils is called the Vayu-Loka].

XXIII.

On the north side of Sushumna, extending from the throat up to the left ear, and in the sphere of Kubera, known by the name of Pushpavati, exists the Chandra-Loka.

[Kubera is the god of riches in Hindu Mythology; his place is called Pushpa-vati, meaning place of golden flowers].

Whenever Prana (the vital air) is agitated, or is in motion, in touch with Nadi, consciousness arises. Consciousness (latent), which is found all pervading, is awakened by motion in the vital air.—*Annapoorna-Upanishad.*

When *Prana* reaches *Sushumna,* sounds of eight kinds are heard within; like the sound of a bell, a drum, a conch, an ocean, a flute, cymbals, etc.

Having, by contraction, opened the door of the Kundalini, one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps crooked in form and coiled up like a serpent. —*Sandillya Upanishad.*

The sun is the Atma of the universe.

XXIV.

In the left eye and in connection with the Ishanya direction, exists Siva-Loka, known by the name of Manomani; the Brahmapuri that exists in the head should be considered as the microcosm in the human body, because it is the root and origin of the Jnana-Nadi Sushumna, therefore called Manomaya-Jagat, or the world of mind.

XXV.

Like the dreadful fire at the time of Pralaya, the eternal dwells at the sole of the feet; the same all-pure eternal imparts blessings both above, below, in the middle, in and out (of the body).

[When one dwelling in Sushumna, drinks the nectar of happiness, then whatever obstacles may appear to him from above, from below, or from the middle of his body, they instantly disappear as soon as the meditator fixes his mind upon the eternal, dwelling at the sole of his feet].

XXVI.

The top of the thigh is called Vitala; the upper part of the joint between the leg and foot (i. e., the ankle) is called Nitala, and the knee (Jangha) is called Sutala.

XXVII.

The lower portion of the thigh (Janu) is called Mahatala; the upper portion of it (Uru) is called Rasatala, and the loin (Koti) is termed Talatala. In this way it is proper to know the seven Patalas that exist in the human body.

XXVIII.

In the Patala where the serpents live in coils, and below the navel, is the place known by the name of Bhogindra; this dreadful place, like a burning Hell and Doomsday Fire, is termed Mahapatala; in this sphere, the eternal, known by the name of Jiva, displays itself in serpentine coils like a circle.

XXIX.

Bhur-Loka exists in the navel; in the arm pit exists the Bhuvar, while the Swarga-Loka, with the sun, moon, and stars, dwells in the heart.

XXX.

The Yogis realize perfect bliss by imagining the seven Lokas, the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and innumerable other Lokas like Dhruva, etc., in the heart.

XXXI.

In the heart (of the person who thus imagines) dwells the Mahar-Loka; the Jana-Loka exists in the throat, the Tapas-Loka between the two eyebrows, while the Sattva-Loka exists in the head.

XXXII & XXXIII.

This Brahmanda shaped Earth dissolves itself into water, the Water is dried up by Fire, the Air swallows up the Fire,

and the Akasha drinks the Air in turn; but the Akasha itself, is assimilated in the Mind, the mind in Buddhi, the Buddhi in Ahankara, the Ahankara in Chittam, and the Chittam in Kshetra-dna (i. e., Atma or Spirit).

Ahankara here means "self-consciousness," Mahat, or the Third Logos; it corresponds to the Mind in the human principles. Chittam means the "abstract consciousness," the Second Logos, corresponding to Buddhi of the human principles. Kshetra-dna, or the knower of the planes, means the Spirit or the First Logos, corresponding to Atma in the human principles of the exoteric Brahmajnana. Mind here means the Kama mind, and Buddhi means the faculty of ascertaining truth.

[According to the definition given by Sri Sankaracharya in his Viveka Chudamani, the Mind, Buddhi, Ahankara, and Chitta are the four handmaids of Antahkarana; the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahankara expresses its self-consciousness or shows "I-am-ness." The place of the mind is the throat, that of Buddhi the mouth, Chitta, dwells in the navel, while Ahankara resides in the heart].

XXXIV.

The Yogis who contemplate me with one mind as "I am he" are saved from the sins collected during a hundred millions of Kalpas.

XXXV.

As the Akasha of the pot is absorbed in the Mahakasha when the pot is broken, so also the ignorance-bound Jivatma is absorbed in the Paramatma when ignorance is destroyed.

XXXVI.

He who has been able to acquire the knowledge of the Tattvas that the Jivatma is absorbed in the Paramatma, even as the Akasha of the pot is absorbed in the Mahakasha, becomes undoubtedly free from the chain of ignorance, and goes into the sphere of the Light of Supreme Knowledge and Wisdom.

XXXVII.

If a man practice asceticism and severe austerity for a thousand years, standing on one leg only, he cannot realize one sixteenth part of the benefit gained by Dhyana-Yoga (meditation).

Those that constantly chant the four Vedas and read other religious works and yet fail to realize "I am that Brahma," they are like the spoons that are used for every cooking operation, but yet remain without a single taste of the food they prepare.

As the ass bears the burden of sandal (wood) whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of many Shastras, because they do not understand the real meaning of them, but carry them about like the beast of burden.

The mind makes its abode; first, sacral plexus; second, prostatic plexus; third, solar plexus; fourth, cardiac plexus; fifth, pharyngeal or laryngeal plexis; sixth, cavernous plexus; seventh, Samadhi.—*Sri Rama Krishna.*

I shall now describe the nature of Tattva Viveka, which is the means of securing salvation to the persons who are qualified.—*Sri Sankaracharya (Tatt-va Bodh).*

Truth constantly reveals itself by its own inward light and the divine fire continually burning in the Soul is sufficient worship.—*Brahmanical Saying.*

The God afterward uttered the (ha) which is beyond all the Tattvas, which is the witness of all, and whose body is a help to all; so saying the God disappeared.—*Nandikes'varakas'ika, Sutra,* 27.

XXXVIII.

As long as one does not acquire the knowledge of the Tattvas, so long should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifice, and acquire experience and wisdom by visiting sacred places.

XXXIX.

At the time when the body oscillates backward and forward the Brahman who hesitates to believe that he is Brahma fails to understand the great subtle Atma, even if he be conversant with the four Vedas.

When Sushumna is in action you feel an accession of fire to the brain as if a hot current of air were being blown through the tube from the bottom to the top; all Initiates die by this route, going out through this tube. —*Irven Bernard.*

[At the time of practicing meditation when the Sushumna commences dancing up and down the spinal cord by the force of the uprising Fire of Brahma, then the Linga Sharira within begins to move, which necessarily moves or swings the physical body; if at such a time one fails to consider himself "I am That," his study of the Vedas and Shastras is simply useless.

Linga is from the word Lina which means to unite. As it makes possible the union with Brahma or Atma, therefore it is called Linga; Sharira is from the root Sri, to emaciate, as it emaciates itself with the belief that "I am Brahm," therefore it is called Sharira. Therefore Linga Sharira means that body which emaciates itself and finally enables the Jiva to unite with Atma. Linga Sharira is increased by constant talking and other actions, there the less is spoken, etc., the better; it is not good to increase the Linga Sharira].

XL.

Although the cows may be of different colors, but the color of their milk is one and the same; even so in the case of the Jiva, the bodies may look different, but the Atma is one and the same in all.

XLI.

Food, sleep, fear, and sexual desire, men have in common with brutes; it is the addition of knowledge (i. e., the faculty of knowledge of Buddhi) only that makes him a man; if, therefore, he is devoid of this he is but equal to a brute.

An increase of senses would greatly affect and broaden our religious beliefs.

XLII.

In the morning a man performs the necessities of life; in the middle of the day he fills his stomach with food; in the evening he satisfies the cravings of his sexual desire, and afterwards falls into the embraces of deep sleep; such is the case with the beasts also.

XLIII & XLIV.

That hundred millions of Jivas and thousands of Nadi-Bindus are constantly destroyed and absorbed in that All-Purity, therefore the firm conviction that "I am Brahm" is known to be the only cause of Moksha for Great Souls (Mahatmas).

XLV.

Two words bind and liberate the Jivas respectively, the firm belief of "I" and "mine" (Mama) holds fast and binds the Jiva down, and the absence or want of the same (Nirmama) liberates him from all bondage.

XLVI.

When the mind becomes free from all desires and passions, then only the idea of duality ceases. When there arises that state of Advaita feeling (all in One and One in all), there dwell the supreme Feet of the Brahma.

XLVII.

As a hungry person simply wastes his energy in vain when he strikes the air with blows for blood, so also a reader of the Vedas and other Shastras simply wastes his time and energy, if, notwithstanding his study, he fails to realize that "I am Brahm."

CHAPTER III.

I.

Shastras are innumerable, and again it takes a long time to understand their real meaning (even if one succeeds in going through them); life is short, but the obstacles are many, therefore the intelligent should only take the real meaning of them as a Haunsa (swan) separates the milk from the milk-mixed water.

Therefore I speak to them in parables: because they seeing, see not and hearing, they hear not; neither do they understand.—*Matt.,* 13.13.

II.

The Puranas, the Bharatam, the Vedas, and various other Shastras, wife, children, and family, are simply so many obstacles on the path of Yoga-practice.

[This is not intended either for beginners, or for ordinary people; it is intended for those only who have risen above the world of matter].

III.

Dost thou desire to know all by thy own experience, that this is wisdom, and worth acquiring? Then thou shalt fail to know the end of the Shastras even if thine age be over a thousand years.

IV.

Considering life to be very impermanent, try to know only the indestructible Sat; give up the unnecessary reading of books and worship Truth.

One beam meets another in the dash of the great ocean and becomes immediately separated in the same manner; similar indeed is the meeting of a being with other beings.—*The Mahabharata.*

V.

Out of all the beautiful objects that exist in this world most are intended either to please the tongue or give pleasures to the sex nature: if you can relinquish the pleasures of both these, then where is the necessity of this world for you. (Meaning that these two constitute the essence of selfishness in a man's mind; discard them, and you get rid of the selfish feelings, thereby living for virtue and the good of humanity alone).

VI.

The sacred rivers after all are but waters, and the images worshipped are nothing but either stones, metals, or earth. Yogis go neither to former, nor worship the latter, because within themselves exist all sacred places and the synthesis of all images.

VII.

Agni or Fire, is the god of the twice-born who is given no sacrifice; the Munis call the Atma within them their god, the less intelligent portion worship images, but the Yogis see Brahma equally everywhere, both in the fire, within themselves, in images, and all around.

Whatever other fires there may be, they are but the ramifications of Agni, the immortal.—*Rig Veda, I. 59, I.*

VIII.

As a blind man cannot see the sun although it lightens the whole world, so those blind of knowledge, or the spiritually blind, also, cannot perceive the Omnipresent Eternal Peace that encompasses the whole universe.

IX.

Wherever the Mind (of a Tattvadnani) goes, it sees the Paramatma there, because all and everything is full of One Brahma.

X.

As the serene bright sky is observable with all its panorama of forms, names, and colors, so he who is able to realize the idea that "I am Brahm" in spite of all forms, names, and colors, alone can see the Eternal Paramatma actually.

In the centres, there is found a doorway shut up for the posterior Lingam or symbol of Paramatma. By opening the doorway people are relieved from the bondage of birth and death. The doorway can be opened only by the practice of Moola Mantra, or pranayama. By opening, Brahmarandhra, which is the seat of Siva, is reached, and there he is found with Sakti in the form of Nada.
—*Yoga Sikho-Upanishad.*

XI.

The Yogi, while meditating, should contemplate that "I am the whole universe:" in this manner he shall see the Paramatma, the Abode of Supreme Bliss, with the eyes of his knowledge. As long as he shall think of the Akasha and identity himself with it, so long shall he consider the All-Pervading Paramatma like the Akasha itself, for the Great Subtle Production from the Portal of Moksha, the All-full Abode of Nirvana, the Eternal Paramatma dwells in the heart of all Jivas, in the form of the Ray of Knowledge, the Spiritual Soul in man; this Paramatma should be known as the Brahmatma of the Paramatma-knowing Yogis.

XII.

He who has been able to identify himself with the whole universe, as One Brahma, should carefully avoid the desire of eating every man's food and selling all kinds of things.

[There would be no difference between a man and a dog, if he takes impure food and eats every one's bread. Impure trade also destroys the purity of a man's mind].

"It is incumbent upon you that you hear one hundred, or one thousand times these instructions; the nature of Brahm."

XIII.

Where the Yogis stay for one second, or even half a second, that place becomes sacred like Kuru Keshtra, Prayaga, and

Naimisharanya, because the thought of Spirituality for one brief second has a greater effect than one thousand million of sacrifices.

XIV.

The Yogi who considers this universe as nothing but One Brahma, at once destroys both virtue and vice, consequently for him there is neither friend nor enemy, happiness nor misery, gain nor loss, good nor bad, honor nor dishonor, praise nor blame; all these become alike to him.

XV.

When a patched-up cloak with a hundred holes in it is able to keep off the summer's heat and winter's cold, then what is the necessity for wealth and riches for a man whose heart is devoted to the worship of Keshava (Brahma).

XVI.

O Arjuna, the Yogi should not think about or concern himself for his maintenance; if, however, such a thought is necessary at all, then let him beg for alms simply to maintain his body, and protect himself from cold by the clothes of charity; to him diamonds and stones, green vegetables and coarse rice, and all other objects in this world, are of equal value (i. e., he becomes indifferent to all).

XVII.

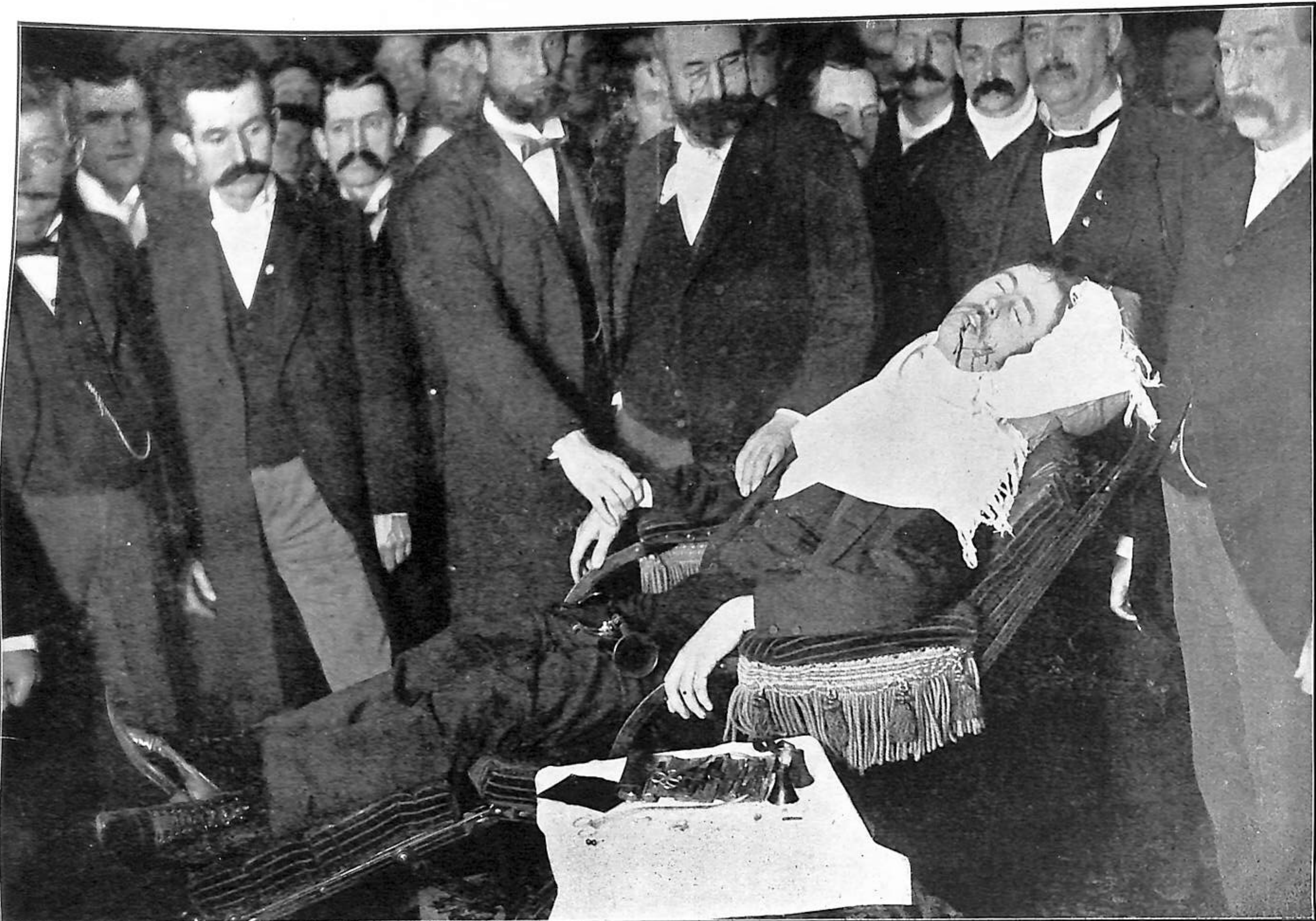
O Arjuna, he who does not covet objects, never takes birth again in this world.





Jupiter disguised as Diana, and Calisto.

Whoever, O Prana, knows this regarding thee, and knows on what thou art supported to him all shall offer tribute in yonder highest world.—*Atharva-Veda, Ch, II., V.* 18.



Reproduction from flash-light photo.

A 7th° American Tantrik simulating death before forty physicians and surgeons, twenty-six of whom are professors from the various schools of medicine.

TANTRIK YOGA

Texts Requiring An Initiate To Unravel and Expound

Those that practice Mahayoga, either once a day, or thricé, or always, know them to be gods. KURMA PURANA.

Attend, O Gargi! to what I say. Press the ankle of the left foot..........and meditate quietly upon the jet of the flame (within) Prana, the action whereof is so much waste of vitality, being thus stopped, flows up to the place of fire in the body. The fire then burns more brightly on being made the subject of contemplation every morning, evening, and midnight. This practice should extend (every time during ten days) over a Muhurta (forty-eight minutes), when, the vital air being thoroughly mastered, various psychic experiences will dawn spontaneously upon the inner consciousness of the practitioner. Foremost of these experiences on the outward plane will be lightness of limb and body, glossiness of the skin, followed by keenness of appetite. The voice within will then begin to be heard and if the practice is continued for six months or twelve, physiological processes will alter. If the course of study is prolonged to three years in the same manner, there remains indeed no reason to have fear from anything.

Then the practitioner must unite the vital air with the fire within by an effort of the will, and by this method should enkindle the latter into a blaze.

The Kundalini lying at the navel and not as yet sufficiently distended, will by this process be moved to give access to the vital air. In its normal condition the Kundalini winds itself around the central knot, and obstructs the upward course of the vital air through it by gagging its own mouth (the way of access) with the tail held fast in it. It lies like a sleeping serpent ever shining with its own light. Its place is at the navel whether in birds, beasts, or men. This serpent-like Kundalini is, as it were, warmed with the fire fanned into flame by the vital air taken to the place of its abode, in the manner aforesaid, and is thus forced to open its mouth, as it were, to give access to the vital air (prana) with which it then becomes sufficiently inflated. Thus the serpent at the navel being awakened, the Prana courses through it into the whole body, with the (electric) fire thus produced, even like the thread which passes through the length and breadth of a cloth. Having thus gotten hold of the place of this serpent, the practitioner devoted to absorbing contemplation, should draw the Apana up toward the point of the navel. O innocent one! when vital air passes along with the said fire, beyond the navel and pervades the whole body, all diseases disappear, fresh vitality and

The Yoga is more a practical than a theoretical science. A system of ethics not based on a rational demonstration of the universe is of no practical value; in India ethics has ever been associated with religion; religion has ever been an attempt to solve the mystery of nature, and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect, and the latter without the former, has, here at least, no meaning. If every religion has its physical and ethical side, it has its psychological side as well.—*Pandit Rama Prasad.*

The Kundalini of the Tantriks is the serpent of the Bible.—*R. Venkatarama Iyer, Pandit.*

Patanjali was called the Lord of Serpents (Kundalini worshiper).

Kundalini exists for the bondage of fools and the emancipation of the Yogis.—*Sama-Veda.*

When Kundalini passes through a *Chakra,* it takes its essence, energy, and powers with it.

Kundalini also awakens for want of food and hisses like a serpent.

vigor are imparted to the whole system, and the body shines with supreme beauty. When the vital air enters with the said fire into the Brahmarandhra, the Yogi should meditate upon the brilliant jet of light which immediately appears in the heart. The air thus held in the heart by this process of meditation enters the thousand-petaled lotus (in the head) and turns its face upside down. In the lotus of the heart called, O Gargi! (in the Upanishads) the "city of Brahman," thus made to bloom in full, the Prana appears like numerous suns shining simultaneously in the morning. The fire extending from the center of the heart to the opening of the Sushumna appears like an unbroken streak of lightning in the clouds charged with water. The fire having been brought into the full-blown lotus of the heart, and the vital air being, as it were, burnt into it, external signs in the form of great learning and supreme knowledge of Brahma manifest themselves. The practitioner should then fuse the vital air into the vital fire, repeating all the while the word of glory with the point over it (AUM), and contemplate on the new moon in the middle of the forehead (as bright as the moon). Then the Prana may be fixed with the fire in the middle of the eyebrows, and the Yogi should get absorbed in the Atman within. In that "city of Brahman" O Gargi! all Jnana, shines Jiva alone, independent of Mahat and others. In the heart, at the navel, and between the eyebrows, there burns a constant jet (of the fire of Atman) entirely unseen; try O Gargi! by all means to realize this, all light and bliss. He who meditates upon the light in the center of his heart, or in the middle of his eyebrows, comes to see Sakti (i. e., Kundalini) bristling with light, like the jet of a lamp, and realizes Brahman at the same time. When the mind is entirely lost in the middle of the eyebrows, then indeed is the whole of Atman seen by Yogis at that point. Not only this but they experience a kind of gentle shock in the head which opens the way to a condition akin to clairvoyance, bringing within view gods, celestial scenes, stars, moons, Rishis, the Siddhas, Gandharvas, and the like.

It is said that the "three restraints" pertain, respectively, to the throat, the stomach and the rectum. And when these three restraints are practiced there is liberation from the cruel bonds of destiny. When, by the three restraints the serpent-maiden (Kundalini) is awakened from sleep, the breath, turned inward, enters the Sushumna canal and moves neither in nor out. When the constant compression of the Apana air awakens the fire of the Muladhara into flame, there falls from the heated moon a continuous current of nectar, and blessed is he who drinks it.—*Yoga-Taravali of Sankaracharya.*

He who causes this Kundalini to move is an emancipated person.—*—Sandillya Upanishad.*

Ida and Pingala alternate on account of the circular movement of Kundalini.

After the practice whereby the mind becomes lost in the abode of Vishnu (the middle of the eyebrows, or at the navel) is carried on for some time, the Yogi must concentrate his attention on the internal cavity of the head, locating in it an image of the full moon for the purpose of contemplation. The vital air being held fast in the abode of Vishnu, and the Jiva being absorbed into immortality at that point, the mind too becomes completely annihilated, and approach is made to real absolution; as those say who know. The Prana being held fast in the abode of Vishnu, and the Atman being seen in the pure light of Sattva, supreme ecstasy and joy ensue;—O Gargi! try with pure heart to reach that condition. The practitioner keeping all the Observances and Forbearances set forth at the beginning, and observing strict temperance in everything, should go on with this practice, and obtain the highest joy ever

Know the cavernous plexus to be the optic thalimi.

When the breath goes through the central *nadi* (Sushumna) trance is produced. —*Pandit, Narrainaswamy Iyer.*

concealed (from layman) in the deepest well;—indeed this passage to the "city of Brahman" is absolution.

But what is meant by the "city of Brahman"? "That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman," the formless as described in the Upanishads. It is also described in the Sruti which says "It is ever immutable, and one, situate in the Akasa pervading the lotus of the heart, all light, all bliss, and imperceptible, being thus, as it were, enshrouded in a cave." "It is minuter than the minutest, and greater than the greatest, ever present as in a cave, within every being, ever free from evil and misery." Realize this extraordinary essence even on the deathbed. Remove the vital air with the vital fire to the crown of the head by the force of the will, and then go through the head in the manner indicated by an initiated teacher, and fuse the individual Prana with the cosmic, repeating the word of glory all the while. If, O dear friend! thou wishest to know how one can give up the body at will, I shall describe the process to thee. Repeat mentally the word of glory, and send out the internal Prana through the crown of the head, broken open for the purpose (the highest chakra being awakened by practice), thus becoming one with Atman and casting away the useless body.

Having in private said this much, the real key of the whole science, the surest way to absolution, the pith of the whole of Yoga, the means of destroying bondage, the holy god, O best of Brahmans! fell into an ecstasy. Having with proper words and salutations duly worshipped the Guru, explaining this secret knowledge, the treasure of learning, the best among knowers of Brahman, the wisest of the wise,—the holy lady found the greatest bliss (within herself). She applied herself in private to Yoga, the path of absolution, and abandoning the world sought out a secret retreat in some protected place. She there found within her heart that son of Vasudeva of and from whom is the whole world of experience, who is the source of all knowledge of every description, who is ever one, unmanifest, unthinkable, without parts, to be inferred only from the existence of experience, but itself not amenable to any instrument of knowledge.

This holy and supreme Yoga with all its subdivisions, the essence of all knowledge, is taught by Yajnavalkya. That best of mortals who hears this daily becomes free from all sin, and obtains real Jnana without lapse of time. If any learned man full of faith explains this to others, he becomes immediately free from the sins of all his previous incarnations. He who hears this explained, be it even once, is immediately relieved of all sin born of ignorance. Those who practice this Yoga with proper Jnana, attract even the gods to their presence by their purity and application. Therefore, O Gargi! everyone afraid of the miseries of this world should, until death, attend either to his or her daily

He (Brahma) is reachable only through Yoga.—*Sandillya Upanishad.*

"A Tantrik kindles fire through pranayama and keeps up a perpetual flame."

In excessive exercise, in defecation of fecal matter, in the emission of semen, in urination, in exhalation, in elongation of the soul (love), and in other ways, does prana escape from the city of Brahma (the body).

For He, the Supreme, is Yoga, and the Lord of Yoga, who can be approached by Yoga alone. . . . Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Puranas, and in those sciences which with the Soul, is that great God, even Mahesvara. And he (Siva) always dwells in Burning-grounds. Men worship that Supreme Lord in that place where none but the courageous can go; for his forms are many and terrible.—*Dronaparva, P.* 693.

An altruistic man shall gain this only with the help of a good Guru, but not by any other acts.—*Sivayogadipika, V.* 13.

That which may be enjoined as religious duty to one devoted to Yoga may, Oh, beautiful one! be performed by him in his own way, after the teachings of the philosophy. And this at both the twilights or during all time. Perform for example, the sacrifice, . . . by offering as oblation all that pertains to the mind, into the fire of Atman, fanned into flame by regular pranayama. This constitutes for one devoted to Yoga that which is enjoined as Agni-hotra to the followers of formal religion. To one who thus fully meets the proper intent of all ritual, there remains not anything yet to accrue in the form of absolute freedom from the observance of religious injunctions; for he is already free and happy, the distinction between Jivatma and Paramatma having vanished.—*Yajanavalkya-Sanhita.*

"The lungs alternate, each for a period of one hour and fifty minutes. During this time the breath has five changes. At one time it reaches to about the navel, sixteen finger lengths from the nose; at another it reaches the end of the sternum, about twelve fingers; at a third we find it terminates at the middle of the sternum, eight fingers; fourthly, at the chin, about four fingers from the nose; and fifthly it terminates just above the upper lip, when it is scarcely felt coming out of the nose at all. Now these five states of the human breath correspond exactly and respectively to the five tattvas."

"By a certain system of breathing known to the initiate one can change the polarity of the body. Gravitation is only half of a law (proper term), attraction; the other half of the law is repulsion, and both are governed by the great laws of electrical force. Weight and stability depend on polarity, and when the polarity of an object is altered in respect to the earth immediately underneath it, then the object may rise."

Expiration requires more muscular pressure, consequently consumes more energy than inspiration; in fact three times as much energy is expended in this movement of the lungs. Our capacity for air is about 250 cubic inches. After a strong expiration there is then left in the lungs at least 100 cubic inches. At each inspiration we take in about 85 cubic inches.—*C. D. Frowde.*

duties with proper Jnana, or to the proper study and practice of Yoga. The lungs (more properly as books have it, the belly) should be filled with air drawn in at the left nostril, and this being done, the mind should be directed to and fixed upon the fire that burns at the center of the system, locating the letter "Ra" and its sound at that point. Having retained the vital breath in this manner for as much time as one can without pain or suffocation, it should be expired slowly at the right nostril. This should immediately be followed by drawing in the breath at the same nostril, to be retained and expired at the left, in the manner just described.

This should be secretly done six times at every sunrise, sunset, and noon, and the practice should be continued according to necessity for three or four months. The nervous system then becomes thoroughly purified, and the accomplishment of this result may be inferred from consequent lightness of the body, strength of appetite with power of digestion, and the hearing of supernatural sounds. The practice should be continued until these signs permit of its abandonment.

Henceforth I shall describe Pranayama (restraining the breath) in all its details. That which is called Pranayama consists in Rechaka (expiration), Puraka (inspiration), and Kumbhaka (retention) of the breath. These three correspond to the three letters of the Pranava (word of glory, AUM). For Pranayama is not apart from it. The air should be drawn in at the left nostril until the belly is completely filled. This process may extend over a space of time sufficient for mentally repeating the word of glory sixteen times, in a measured manner, fixing the mind all the while on the first letter of it (A). The air thus taken in should be held within while the word of glory is repeated sixty-four times, keeping the attention centered on the second letter of it (U). Or the air may be held within for the time one can do so with ease. The breath thus restrained should then be slowly let out at the opposite nostril, and the process need not last longer than the time necessary for repeating the word of glory thirty-two times. The attention should remain centered all the while on the last letter of the word of glory (M). The process should be repeated in the reverse order to complete one Pranayama. Fill the belly by the right nostril, repeating the word of glory sixteen times, and keeping the attention fixed all the while on the letter (M). The breath thus drawn in should be held within while the word of glory is repeated two scores of times, the mind being fixed for the time on the great god (Vishnu) whose symbol is the letter (A). Or the breath may be restrained only according to one's power, being in either case allowed, at length, to pass out slowly at the left nostril. This process (the whole of it) may be repeated, O dear one! over and over again.

The time for the various parts of this process may be measured simply by repetitions of the word of glory; or in the case

of a Brahmana (Brahmin) by three repetitions of the Gayatri accompanied with the great words prefaced by the word of glory. Or anything enjoined by the Veda, or by general practice, may be employed and the Gayatri may be pronounced at least forty times after the performance of the Pranayama. A Brahmana (Brahmin) well versed in the Srutis and devoted to formal religion may make use of Mantras drawn from the Veda, and never of those borrowed from other sources. There are, however, some who prefer the use of Mantras derived from other sources, for the encompassing of some temporal ends. The wise, O Gargi! ordain the use in Pranayama of Mantras peculiar to Siva (Tantrik) but of no Vedic Mantra. In a similar manner the female may even use her own Mantra two scores of times. In no case should females make use of Vedic texts, though some, indeed, do permit such use to one of good character who has purified herself by austerities. A Brahmana (Brahmin) who has well studied the whole of the Veda should perform Pranayama with the Gayatri or the word of glory, at both twilights every day. Sixteen Pranayamas per diem ought to be the rule which, observed with regularity, purify the practitioner even of such heinous sins as feticide and the like. The effect of the practice is potent enough to destroy in six months the sins of all the previous births, and to free one even from the sin of having killed a knower of Brahman (Brahmana or Brahmin); hence Pranayama should be carefully and regularly performed every day. Those who are in this manner devoted to the practice of Yoga, as also to their own religion, attain complete absolution through Pranayama.

Puraka is the filling the belly with air drawn in from without. The succeeding retention of the air, as in a sealed earthen pot (Kumbha) is called Kumbhaka. The expelling of the air is called Rechaka.

That Pranayama which, during practice, produces perspiration is of the lowest degree; whereas that accompanied by tremor of the body belongs to the middle degree, the highest being that whereby the body is raised upward from the ground. Till the highest degree of practice is reached, the student should apply himself to the mastery of the lower stages. The breath, as it were, dies within the body when the highest stage is reached. The body is then levitated in the air, the action of inhalation and exhalation being suspended for the time. Though the action somehow takes place in the body it is not perceptible when the highest stage is reached. When the process of breathing is entirely suspended that which is called absolute (Kevala) Kumbhaka is secured; it being nothing more nor less than constant retention within of the breath without the help of either Rechaka or Puraka. The Pranayama performed with the help of these two is called sahita (conditional). Whether sahita or Kevala, no one should neglect the performance of Pranayama at any time; and the sahita should assiduously be practiced till the Kevala is reached. Absolute

The Mantras of the Vedas in the Kali Yuga are powerless as a snake without its poison.—*The Maha Nirvana Tantra.*

"Each human breath stands for one year, and as there are 900 breaths in an an hour this latter would represent 900 years; in such manner we Tantriks reckon time."

Real Yoga begins with pranayama.— *Mandala-Brahmanopanishad.*

The modifications of the breath are either external or internal, or motionless, regulated by place, time, and number, either long or short.—*Patanjali.*

Understand that by the reasoned-out means of pranayama, there arises the cause of the loss or destruction of desire. —*Annapoornopanishad.*

As long as the air remains in the body, so long life remains. Death is the exit of the breath; hence, the air should be retained in the body.— *Hathayoga-Dipika.*

This science of the rise of breath is the highest of all the high sciences: it is a flame for illuminating the mansion of the Soul.—*Sivagama (Tantrik Text).*

He is without breathing, he is not breathing, he is possessed of understanding.—*Todeyyamanavapukha,* 10, 4.

If breath is in motion, the mind is also in motion; if breath is without motion, the mind is without motion. The Hatha-Yoga-Pradapika.

In the Rig Veda, 1, 179, there is mention and praise of the *pranayamic* process from the first awakening of Kundalini to the time when Sahasvara is reached.

With thumb and fingers, one hand on each side, hold ribs firmly near the navel, now move the stomach with a motion right to left and stir up the Kundalini fearlessly for forty-five minutes daily; compress neck and so expand the navel; prana goes above the chest when the neck is contracted. The above practice cures all diseases of the stomach and intestines.—*Sabala-Upanishad of Krishna-Yajur-Veda.*

In the practice of PRANAYAMA, know that Puraka gives strength, Kumbhaka increases life and Rechaka purifies the mind.

Death is caused by the going out of prana; therefore, restrain it; see that it is fixed in the body.

The Prana that is occupying the middle portion of the stomach, separates the food and water into two parts, after which it places the latter above the gastric fire, and over it the food, etc., and it (prana, air) gets into Apana and moves with it.

Kumbhaka having been realized there is nothing in all the three worlds which is beyond reach. The Siddhi (occult power) called Manojavitva (swiftness, such as of the mind, in going to and from places) manifests itself;—gray hair resumes the color of youth, divine sounds begin to be heard; in short, Kevala Kumbhaka being reached, one is on the last stage to absolution.

Pranayama thus means the retention of the breath within the body, and the method set forth brings about results which defy death itself in all and every shape. I describe to thee, however, an easier method of mastering the breath. Having filled the belly with air drawn in from without, at the time of sunrise and sunset, one should fix it by mental effort in the middle of the navel, at the tip of the nose, or at the point of the toes of each foot. This practice will guard the student against all disease and fatigue or exhaustion. The fixing attention on the breath, at the tip of the nose, leads to mastery over the vital airs; concentration on it at the naval leads to the destruction of disease; and concentration on it at the toes, imparts particular lightness to the body. He who draws the air in with the tip of his tongue and swallows it, feels no heat or fatigue, and is never touched by disease. He who practices this at either sunset or sunrise, continuously for three months compels, as it were, perforce, O blessed one! the goddess of speech (Sarasvati) to make her abode on the tip of his tongue; and three months of practice frees him from the most incurable diseases of any description. He who concentrates upon the breath having centered himself within himself, at the place of the Kundalini, becomes instantly free from consumption and other diseases of the kind. He who draws in the air with the tip, and holds it at the root of the tongue, and swallows the nectar (the juicy saliva that exudes from the top of the palate by force of the volume of air confined within) enjoys health and happiness. Or if one draws in the breath at the left nostril, and, holding it at the roof of the palate, swallows the nectar that drops on account of the heat, he becomes free from all disease. He who draws in the air with his tongue, and swallowing it, carries it to the middle of the esophagus, or the navel, or to the sides, and allows it to remain within for about twenty minutes becomes free from disease by continuing the practice for a month at sunrise, sunset, and noon every day. He who practices any of these methods of swallowing the breath, or the ambrosial juice, for either six months or three, gets rid of such inveterate diseases as cramps, dropsy, poisoning of the blood, burning of the skin, and all diseases of the mouth and throat; nay, fever of any kind vanishes at once, and even the deadliest poison is digested with perfect immunity. It is needless to say more of the advantage of Pranayama, but even gray hair turns black, and old age blooms into youth.

These, O beautiful one! are the methods of bringing the

Prana under control. One who applies himself to them, after having well mastered some one posture, with full concentration of mind and control over the senses, will come out successful and happy. He should draw the Apana upward, repeating the work of glory all the while and holding it fast in the.......... should direct a current of Prana to that point. Again he should raise the Apana to the place of the vital fire, and fuse the Prana with it at the point. The Prana may be held in head till ecstasy ensues. This should be done by stopping the two ears with the thumbs of both hands, the eyes by the forefingers, the nostrils with the middle fingers, keeping the mouth closed all the while. Thus, indeed, should all the active senses be controlled for the while, with the hands. The Prana passes like a fine fibre of the lotus-stalk, by virtue of this method, through the Sushumna into the Brahmarandhra. Divine internal sounds are produced by this process, and the music resembling the sweet harmony of a Vina pervades the whole body up to the top of the head. The sound bears resemblance at first to the shrill and loud blast of noise produced by the blowing of a conch-shell, and gradually deepens into the thunder of heavy clouds. The Prana having been fixed in the Brahmarandhra and the mind fused in Atman, the Yogi becomes all joy; and indeed obtains perfect mastery over the vital airs.

Other Yogis of steady mind who always practice Pranayama without Rechaka and Puraka (exhalation and inhalation), hold a different view. The ankle of the right as well as the left foot should respectively be pressed firmly against the left and right side of the perineum............., and there should remain no space between the skin and the thigh of each foot thus placed. The trunk should all the time be held straight, in a manner to keep the back, belly, and neck, in a straight line. The eyes should then be directed toward the right ankle, and the word of glory (the pranava AUM) should be mentally repeated in a constant manner. Whoever, with the mind thus brought to a point, sits in a secluded spot in this posture repeating the word of glory, if the person be a Brahmana (Brahmin), Kshatriya, Vaisya, Sudra, or female, and, practicing Yoga, (using any Mantra sacred to Siva or Vishnu) succeeds in sending the Prana, the activity whereof is so much waste of vitality, to the point where burns the sacred fire, and is able to neutralize the wasteful effects of its action by contemplation thereon, will receive the effects of the central fire which manifests itself in lightness of limbs, keenness of appetite, and power of digestion. These signs having been obtained, the Prana should be mentally removed to the point of the navel, and held there under contemplation, repeating aloud the word of glory or the Mantra, as the case may be. Until the mind completely loses itself in the sun, whose place is at the navel, the knower of the secret must persevere in this practice with patience and care. By this process of contemplation, the fire at the navel expands the nerve known as the Kundalini, whereinto the Prana thus finds

Being tied to Prana, there is no better means of restraining mind than by the art of pranayama.—*Yoga-Chudamany-Upanishad.*

Some say Prana is of the color of a blood red gem.

The Pranas are five in number.—*Daso-Upanishad.*

SOUNDS HEARD IN THE CHAKRAS.

Anus—va, sa ....Color, yellow.
Sex organs—ba, hha, ma, ya, ra, la ....Color, white.
Navel—da, dha, nata, tha, da, cha, napha ....Color, red.
Heart—Ka, kha, ga, na, cha, jha, ta, tha..............Color, greenish.
Throat—vowel sounds.............. ....Color, black akara.
Middle of eyebrows—ham, soha ....Color, pure white.
Sahasvara—OM ....Color, all effulgence.

"Certain postures and external manipulations are of importance and assist the Soul in its work."

The fire that is in the middle of the body shines gently, when agitated by Apana. Water in the viscus of the stomach, is heated very much by the flames of the gastric fire which is inflamed by Prana. This boiled water reduces the food and other ingredients placed above the water to a fit and proper condition. By so reducing the food taken, to a digested condition, the prana separates them into perspiration, urine, water, blood, seminal fluid, *rasa* (essence), and refuse matter. The same Prana, with Samana, carries the essential nourishment all over the body, through the several arteries, and it moves in the form of breath in this body.

Kundalini is the seat or origin of prana; it contains the latent "quantity" of magnetic oxygen which preserves the body, even when the prana or breath is stopped. It is in the navel that Chitta, fluctuation of thought exists. Now when a person controls the breath, and thereby the mind, or Jiva, both go to the mouth of this Kundalini, which is in the navel and then gets into the Kundalini through which prana and Jiva get into the Sushumna. They rise up to the heart, thence to the cavernous plexus, and thence to Sahasvara.—*Pandit Narrainaswamy Iyer.*

The alias of Prana is soul and its substance.

No Yogi can realize the illumination of his soul without the help of Prana.

Pranayama causes great power of endurance and strengthens the lungs and muscles of the whole body; aside from this it will overcome all chronic diseases.—*Sankara.*

The soul enchained is "man" (Jiva), and free from chains is "God" (Siva). —*Sri Ramakrishna Paramahamsa.*

easy access. By the expanding power of heat and the dilatation caused by the Prana, actually flowing in, the Kundalini becomes inflated and rises up to the point of the navel. The Prana thence rises at once to the seat of the Sushumna in the Brahmarandhra. When the Prana, O beautiful one! has reached this point, the Yogi should remove it to the heart, mentally repeating the word of glory, or the Mantra, as the case may be, and fix it there. It should there be identified with the Akasa which fills the cavity of the heart, and the whole body should be filled with air, the repetition of the word of glory being kept up all the while. It is indeed then that the light of Atman shines in native lustre like the sun in the sky. If the Yogi desires to give up his connection with his mortal body he should act in this wise:—fixing the attention then, on the word of glory, the one lettered Brahman, and breaking through the center of the head by contemplation on the Brahmarandhra, he may free his Prana and fuse it into the cosmic Prana which fills all space. The cosmic Prana being thus reached, and immutable firmness being gained, the Yogi should merge his Self in the light and supreme bliss of Atman. Such a one is Brahman, O Gargi! he is never drawn into the whirl of reincarnation. Therefore, O thou of beautiful make, practice the Pranayama either all the time or at the two twilights. Those who are devoted to Pranayama reach the highest stage of bliss, being thoroughly purified by the process. There is nothing except Pranayama which can lift one out of hell; that alone is the only boat which can land in safety on the other side those who flounder in this ocean of world-misery. Therefore shouldst thou carry out these instructions and always practice Pranayama in the manner indicated.

O best of Brahmana (Brahmins)! thus far I have described the four external divisions of Yoga; henceforward I enter upon a description of the four internal ones, which be thou prepared to hear with attention. The first (of these four), called abstraction (Pratyahara), consists in drawing away the senses from their respective objects in general experience. The recognition of the whole in a part (individual self), as the result of this process, is the highest abstraction praised by those who know all about Yoga. The absence of desire for the performances of those religious acts, etc., which are enjoined to all, is also a variety, and an important means of abstraction; and is, indeed, the best help to Yoga; being always practiced by Yogis. I now proceed, O Gargi! to enumerate to thee the several vital points in the body as detailed by the Ashvinikumaras, the physicians of heaven; for a knowledge of these is most essential to the success of Yoga, which is none other than the unification of the micro with the macro cosmos. As I shall set forth all these in detail, pray attend with all your mind. The big toes of the foot, the ankles, the middle of the thighs, the root of the thighs, the hips, the middle of the abdomen, the rectum, the center of the body, the secret organ, the navel, the heart, the

cavity of the throat, the root of the tongue, and the nose, the two eyes, the middle of the eyebrows, the forehead, the crown of the head;—these are the vital points in the body. Now I describe the exact position of these, one after another. The toes are four and a half finger breadths from the ankles, and the middle of the thighs is ten from the same. The root or the thighs is eleven finger breadths from the middle of the thighs, the hips two finger breadths from this point, and the middle of the abdomen nine from the hips. The opening of the rectum is again the same distance (nine finger breadths) from the middle of the abdomen, and the center of the body two and a half from that point. The secret organ is two and a half digits above this point, and the navel is twelve digits farther above. The heart is fourteen digits from the navel, and the cavity of the throat is six digits above. The root of the tongue is four digits from the cavity of the throat, the root of the nose four from this point, the eye being only half a digit from that. The middle of the eyebrows is only half a digit from the eyes, the forehead three above, and the crown of the head three still further. (These measurements are one half the actual). The practitioner of Yoga should carry the breath by abstraction, to these points, one after another, and contemplate it in every one of them. All diseases disappear by this practice, and the actual study of Yoga bears fruit. This is the opinion of those who are well acquainted with all the secrets of Yoga. Attend, O beautiful one! to the mode of abstraction which I now describe for thy benefit. Fill the body with air from the toes of the feet to the crown of the head, and hold the air within for as much time as you can by way of Pranayama. Abstracting the breath from the crown of the head, fix it at the forehead, and moving it thence carry it to the middle of the eyebrows, thence to the root of the tongue, to the cavity of the throat, to the center of the heart, and to the navel; one after the other. From the navel, remove it to the secret organ and thence to the center of the body, whence, again, draw it into the rectum and take it to the middle of the abdomen. From the abdomen remove it to the thighs and carry it still downward to the middle of the thighs. From thence abstract it to the ankles whence, take it lastly to the toes and fix it there. The wise man, in this manner, abstracts the vital breath and carries it from place to place, being able to fix it at any point at any time, is able to purify himself of all sin, and to live on while the sun and moon endure. This has been taught for the successful practice of Yoga, even by the Yogi Agastya, and all Yogis agree in declaring this as the best method of abstraction. He frees himself from the greatest of all diseases, this miserable world, who having drawn the breath in is able to fix it on both sides of the Kundalini, mentally repeating the word of glory all the while. He who, having drawn the breath in as above, fixes it in the cavity of the heart, realizes Atman at no great distance in time. What can disease do to him who thus prac-

All methods other than YOGA are like beating about a hole to kill a snake.—*Varaha-Upanishad of Krishna-Yajur-Veda.*

In order to awaken Kundalini, one should practice, not in the solar, but in the lunar fortnight alone.—*R. A. Sastri, Pandit.*

Paramatma is immensely pleased with him who practices PRANAYAMA.—*Bhagavatam.*

Sitting in the waters, he hisses like a swan.—*Mandala, I. 65. 9.*

Some offer up the upper life-breath into the downward life-breath, and the downward life-breath into the upper life-breath; and stopping the motions of the upward and downward life-breaths, devote themselves to the restraint of the life-breath.—*Bhagavadgita, Ch. 15, V. 29.*

Atma literally means motion, as breath.

tices abstraction internally as well as externally after having filled the belly with air drawn in at the nose? He who, having fixed the air in the middle of the eyebrows and at the back of the chest, contemplates upon it with steadiness, reaches the condition of the Absolute. There is no use saying more on this subject. Be regular in your daily practice, and, above all, having brought the breath to the middle of the eyebrows through the Sushumna, fix it there under contemplation till the mind is entirely lost in it.

Henceforward I proceed to describe Contemplation (Dharana) of the five Tattvas; hear, O thou full of austerities! with concentrated attention. The wise who know the essence of this science, call contemplation that which consists in centering the mind full of Sama and other qualities, in Atman. The fixing the mind on the external Akasa carried into the internal one which is ever-present in the lotus of the heart situate within this abode of Brahman (the body), is also called contemplation by those who understand these things; and this is approved also by the Tantriks, the wise, and the learned. Contemplation is of five kinds; hear these severally described: it is five-fold in consequence of the contemplation of the five different gods, respectively in the five elements: Prithivi (earth), Jala (water), Tejas (fire), Vayu (air), and Akasa (ether). The position of the first of these five tattvas is between the feet and the knees, of the second, between the knees and the opening of the rectum, of the third between that point and the heart, of the fourth, between the heart and the middle of the eyebrows, and of the fifth, from that place upward. There are, however, some believing themselves learned in the essence of Yoga, who hold a different view. They assign to Jala the region between the knees and the navel and to Tejas that between the navel and the throat; the fourth and fifth, Vayu and Akasa being left respectively to the region between the throat and the top of the forehead and the forehead and the Brahmarandhra. But those who understand the true meaning of the Sastras do not accord their assent to this distribution.

All the effects from Brahma upward should again be drawn into their respective cause, the last being merged into Siva, the highest object of contemplation. The mind may then be merged in the essence of all, the supreme Atman.

But in this manner other Yogis who have full realization and experience of Brahman, say that effects should be merged into the cause simply with the help of the word of glory. For when the 'voice of the silence' within begins to be heard after contemplation on the word of glory, the supreme Purusha, whose body is all joy, who is none other than absolute Brahman, whose glory is deep yellow, appears before the mind's eye. Be thou, therefore, prepared to practice at least three Pranayamas each time, repeating the word of glory all the while; and merging the effects into their respective causes, lose yourself in the eternal glory of the Purusha just described.

Prana may be drawn into the body through the lungs, the pores of the skin, the alimentary canal, the sexual organs, and the soul.—*Cecil I. Bernard.*

And restraining the life winds again and again by control of the life winds, of ten or twelve modes, he repairs to that which is beyond the twenty-four (tattvas). —*Anugita, Ch.* 33.

Vayu (wind), apas (water), agni (fire), and prithivi (earth), all *tattvas* are elements in primordial state.

The Cavernous plexus is located in the region between and back of the eyebrows; as to the force located there, together with that of the Pineal gland and the above one thousand lotused plexus, almost all sacred books, including the Upanishads, are silent, except that they give the name; in the sacred Tantras alone, we find description of this highest Chakra and by the priest it is known in, by, and through the efforts of his own soul, alone.

OM, properly chanted, produces a sound in the body which raises one, with itself, up to Brahma. In intoning the first part which is of three and one-half Matras, begin with a low note, and gradually raise the pitch, paying particular attention all the time to the thread-like elongated sound at the end of OM. —*Ray Dean Bernard.*

Breath is the cause of objective consciousness thrown out at will.—*Pandit C. Kotayya.*

O beautiful one! the physicians of the gods well acquainted with Yoga and having full knowledge of Brahman, say in regard to the utility of this process: "The body is made up of five Tattvas, and is full of the three humors, Vata (wind), Pitta (bile), and Kafa (cough). The body governed by Vata is reduced in bulk by the practice of Pranayama, whereas that governed by Pitta does not undergo similar change. If Kafa predominates, the body becomes full in a very short time. Diseases produced by Vata are destroyed by contemplation on Tejas, i. e., Agni, and these, together with those produced by Kafa, are removed by contemplation on Prithivi and Jala. Contemplation on Akasa relieves diseases (such as delirium tremens, etc.) arising out of a disturbance of the three humors." The physicians of the gods emphatically declare that diseases of the last kind are easily removed even by Pranayama. Hence, O dear one! attend carefully to the daily duties in this behalf and practice contemplation with due care.

Henceforth, I begin to describe the meaning and method of what is called Absorption (Dhyana) which, O Gargi! hear with attention, for that alone is the cause of bondage as well as absolution. Absorption is the identification of the mind with Atman; and this is done in two ways, whence, absorption itself is regarded as of two kinds, concrete (saguna) and abstract (nirguna). The first of these two is of many divisions. Five kinds of absorption sanctioned by the Veda are declared by the wise to be good, but only three of them are said to be very good, the best being only one, the abstract. Having well studied the positions and functions of the vital nerves of the body, and having well mastered a minute knowledge of the position, function, and action of the vital airs, and having also become familiar with the ways of those who know Atman, one should apply himself to abstract absorption. This is of the form of the constant mental conviction 'I am Brahma,' one, eternal, without beginning, middle, or end, all glorious, all purity, all pervading like Akasa, endless, immovable, unsurpassable, I, great, small, not comprehensible by the eyes, not even of the form of Akasa, without smell or taste, incomprehensible, free from change, all bliss, ever new, neither being nor not being, the cause of all causes, the support of all, one with the cosmos, formless, without parts, unseen, within, without, everywhere, all eyes, all feet, all touch, all head. Those who are devoted to the observances of formal religion contemplate, without the body, upon the highest, eternal, and blissful Atman, endowing it with the form of the supreme Purusha of deep yellow color, having learned the method from some initiated teacher. Or they fix the mind upon, and identify themselves with the form of the lord Vasudeva, locating it in the lotus of the heart, with eight petals, raising out of the central knot (at the navel), supported on a stalk twelve digits long, and blooming fully by force of

The Upanishads recognize twenty-five Tattvas.

Agni observes at his navel the seven-headed song.—*Rig Veda, Mandala,* 3. 5. 5.

Not taking of external objects is said to be Rechaka (expiration); the taking in of spiritual knowledge of the Shastras is said to be Puraka (inspiration); and the fixing within (or the digesting) of such knowledge is said to be Kumbhaka (restraint of breath). He is an emancipated person who practices thus with such a conscience.—*Varaha-Upanishad of Krishna-Yajur-Veda.*

Pranamayakosha is that which is composed of the five principles of breath, or life.

I, the priest, have rehearsed to thee the omniscient one, O Agni, worshiper (of the Gods), all these songs, these inmost words, these recitations and words of wisdom, to thee the wise one, with prayers and hymns.—*Rig Veda, Mandala,* 5. 3, 16.

The inkeep of breath is connected with preservation; the heart is the center and deep blue the color.—*Purnendu Narayana Sinha, Pandit.*

OM, the great Brahma is one alone; verily he is both material and immaterial OM! Oh Goddess! Dweller in the orb of the Sun, born in the abode of the waters, hear me, etc.—*Siva.*

The expulsion of the phenomenal from consciousness is the real *Rechaka* and the conviction "*I am Brahma*" is the real *Puraka* and the immovable concentration on that very conviction is the real *Kumbhaka.* This is the real course of pranayama for the enlightened, whereas for the ignorant it consists in torturing the nose.—*Sankara's Aparoksanubhuti, V.* 119-120.

Of the great men who have successfully awakened their Kundalini we may mention the great and far-famed Sri Sankaracharya, author of Ananda Lahari, a work on Tantrik Yoga. This treatise is invaluable; the author teaches from personal experience and on almost every syllable of the text whole commentaries have been written.—*Pandit R. Ananthakrishna Sastri.*

Pranayama, Vasudeva, the cause of the universe, **Narayana,** unborn, all-pervading, having four hands, of beautiful shape, bearing his usual insignia-conch, disc, and mace, adorned with coronet, bracelets, and other ornaments, with eyes resembling the leaf of the lotus, having the mark of the vatsa-jewel on his chest, the lord of Lakshmi, with face as bright as the full moon, having the color of the white and red lotus, all joy, wearing a hearty, pleasant smile, as bright as a piece of spotless rock-crystal, wearing yellow garments, with the mark of a lotus on the soles of both his feet, one with the highest Atman, changeless, shining with native effulgence, being the greatest Purusha present in the heart of all. This is called concrete absorption. The place of the object meditated upon must be the lotus of the heart, having Mulaprakriti for its basin, the occult Siddhis for its petals, true knowledge for its filaments, the true gnosis for its petals, true and blooming fully under the great sun, the word of glory. In this spot should be mentally fixed the great fire called Vaishvanara, sending forth its effulgence in all directions, burning all around with a bright glow, the cause of the universe-Ishvara,—illuminating itself from top to toe. In this Vaishvanara, should be sought out a jet, as steady as the flame of a lamp, protected from the slightest breeze, with the great Atman shining in it in all its native splendor,—immutable, resembling a dark cloud, as brilliant as the flash of lightning, as yellow as (nivara) grains, the cause of all causes. This form must be recognized as the Vaishvanara, and should be identified with one's Self. This kind of concrete absorption being complete, the student becomes identified with Vaishvanara and obtains absolution.

Another method consists of realizing mentally a picture of the sun and becoming fully absorbed in it,—the sun, the soul of every thing under heaven, the Purusha, all gold, even up to the nails of his hands and feet and hair of the body, the lord Hari incarnate. Or the god Prajapati may take the place of the sun,—Prajapati, sitting in the Padmasana-posture on the well-known lotus, having four faces, all calm, as white as the leaf of the white lotus, the object of universal veneration, and declared by the sacred texts as the endless. Absorption in this case consists in identifying one's Self with one or the other thus presented to the mental vision.

These three are the great paths to absolution, and the wise do indeed attain absolution by the said absorption into the sun. The highest Jnana (gnosis) is the conviction, 'I am that which is Atman,' which is all light, located in the space between the eye-brows, the cause of all, pervading the whole body from the center to the top, the indescribable, which shines with immeasureable splendor.

The following is another method of absorption:—having assumed the Padmasana-posture, one should imagine himself to be all Siva, keeping the eyes fixed all the while on the tip of the nose,—Siva, free from all change, the greatest god, all peace,

the highest Atman, immutable, all light, immortal, and located in the middle of the eyebrows.

A different method of concrete absorption would be the realization in the lotus of the heart fully blooming, having the moon in the center of one's own Atman (the individual ego) as of undefined form, the subject of all experience, immutable, surrounded in all directions with the rays of the moon, emitting nectar, the highest Purusha, bathed in streams of nectar flowing from the lotus of the head, having sixteen petals and lying with its face downward. On the whole body being filled with this nectar, the student should identify himself with this Atman Purusha. One conquers death by the practice of this absorption for six months, and becomes without doubt completely absolved within a year. To one who is alive though absolved, there is not the least possibility of being in contact with evil or misery in any shape. It being so, it is impossible to describe the degree of happiness within reach of one who is thus absolved forever, but the really difficult thing is indeed the being so absolved. Therefore, O thou fair-faced one! give up all idea of the result of your acts; connect not yourself with the possible results of your duty, and devote thyself to the practice of proper absorption. The wise speak of innumerable methods and kinds of absorption, but of these, those described here are the principal, the rest being not as useful. The wise having realized Atman within themselves, whether concrete or abstract, become lost in ecstasy, a course which thou too shouldst not fail to imitate.

I proceed to describe the condition of ecstasy (Samadhi) the means of destroying the bonds of this world, for those who are entrapped in this. Ecstasy is that condition wherein the Jiva (soul) is lost in supreme (Atman); in other words, the merging of the subjective ego into Brahman. As absorption in Atman goes on deepening itself, so is ecstasy brought about in an effective manner. Hence, having fixed the mind on Atman, one should not move away from it (till ecstasy is induced). This rule applies to all things, and one becomes whatever he identifies himself with, and falls into ecstasy over the subject thus brought under contemplation. As a volume of water after entering the ocean loses its individuality, so is self lost in the Self in ecstasy. This, O Gargi! is to be remembered in this connection. One attending to all religious duties in a regular manner, and having full control over his mind, should reason out the teachings of his preceptor into full-grown conviction, and should become firmly attached to that conviction after consulting as often as necessary with the wise and the learned. He should then apply himself to the method of bringing about union (yoga) of Atman (jiva-soul) and Paramatman, and should, from signs and indications internal as well as external, given by age, etc., determine the moment of his death. He

He who properly concentrates the life breath between the brows, etc., attains to that transcendent and Divine being.—*Bhagavadgita, Ch. VIII.*

Prana goes out sixteen digits or inches, in exhalation, and comes in twelve in inhalation (four inches are lost):—this usurpation is the cause of death by old age.

Like one ocean of light, as if a thousand suns meet together: this is Samadhi.—*Mahopanishad.*

By breaths numbering twenty-one thousand and six hundred, Atman daily repeats the mantra *"Soham, He I am,"* for the prolongation of life.

By the Guru's grace, the devotee attains the eight-stepped Yoga; by Siva's grace he attains perfection in Yoga which is eternal.—*Suresvaracharya's Manasollasa, Ch. 9.*

should then remain perfectly calm, ever in bliss, in full control of his senses, devoted to duty and to the good of all, and should pass his lore over to his son together with all secret Mantras he may know, and should complete the remaining samskaras to his mortal body. Then he should withdraw to some holy spot, situated in a pious country, and resorted to by the wise and the learned. Having there spread the kusha-grass or the skin of a black antelope on the ground, he should squat upon it in the Padmasana-posture, protecting his body with proper Mantras, and sitting with the face toward the East or North. He should then close the nine orifices of the body and should concentrate all his mind upon the light of the Atman, the formless cause of all situate in the Akasa in the lotus of the heart made to open by force of Pranayama. The Prana should, at the same time. be carried to the crown of the head, and the great cause, all bliss, should be fixed by the way of contemplation on the spot between the eyebrows. He who gives up the ghost in this manner with mind fixed on Atman, and repeating the word of glory (AUM) which is the symbol of Atman, becomes Atman (Brahman). The wise must practice this Yoga which reveals the true glory of Atman, in order that it may be of use to them at the last moment. For it is said by the wise that whatsoever the thing one contemplates upon at the last moment, he becomes it, in consequence of being full of it. Those who are peacefully devoted to duty, give up the body while in the condition of Yoga, being one with the Self. Those who attend to their prescribed duty, not losing sight of the highest gnosis accompanied with this Yoga, and remain unaffected by the results of their acts, have absolution, O Gargi! within the very palm of their hand. I have thus described in full detail what has been indicated by Brahma as the best way to absolution. It behooves thee, Gargi! having mastered this Yoga with its eight subdivisions, one having obtained the condition of Nirvana, to give up all intercourse with this false world of Maya (illusion). Yajnavalkya-Sanhita. Tr. by Pt. M. N. D.

The death of a true knower of Brahma while yet held fast in the chain of formal observances is equal to his being actually let into hell, whence it is plain that one devoted to yoga should shake off all formal observances.—*Yajnavalkya-Sanhita.*

Thou, Prana, art the true work of the Rishis.—*Prasna-Upanishad, V. 8. Q. 2.*

OM is the word, all this is an explanation of its (meaning and power) past, present, and future. All, indeed is OM, even all that is beyond the triple conception of time.—*Text of the Mandukya, 1.*

They that know the breath of the breath.—*Brihadaranyaka-Upanishad.*

He who knows the birth, the coming in, the places of manifestation, the rule, and the microcosmic appearance of Prana, becomes immortal by that knowledge.—*Prasno-Upanishad.*

"Outside the Prana there is no Yoga."

Being a translation from the Sanskrit of the Yajnavalkya-Sanhita. By Pt. M. N. D.

Thou hast asked for some light to be thrown on the practice of Yoga. I shall vouchsafe a reply to thee. O King, harken to the means which have enabled one to control Prana as it yields him a rich return. The first and fundamental essential is that one should divest himself of all affinities for objects, except those that adhere to the mind in the furtherance of those actions upon which it is bent. Next follow proper diet, easy posture, purity of mind and body, knowledge of the true meaning of the many treatises on Yoga and unintermittent practice accordingly, with the help of a wise Guru. The practitioner should completely divest himself of all anger and greed, and refrain from hatred of others. If he should only study practically the nature of Pranas and then master them, their nature will, like subjects enable him to rule the universe, to become

Moksha-like and develop Siddhis. There is among the one hundred Nadis one incomparable, called Antraveshtini. It is spherical like a vortex or the circular sounding-board of the vina (Hindu musical instrument). This will be found to pervade all places and all bodies from those of Brahma down to the ego. Like the coiling body of a serpent when it sleeps, shivering with cold, this ever-immovable Nadi coils itself up and rests firmly in Prana-Vayu; like a plantin flower it is exceedingly delicate within. In this Nadi it is said there is a pure and resplendent power called Kundalini which will enable men to have mastery over the tremendous powers of nature. This Sakti (power) will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other Nadis are connected with this Kundalini Sakti. This Sakti becomes purified only by the immaculate rays of wisdom. It is transformed into wisdom rays through meditation.

—Yoga-Vasishta.

Many are the incurable diseases which take rise in the body through the contraction or distention of the orifices of the Nadis in the joints, etc. When the fixed mind is agitated, then this body also follows in its wake. And when the body is agitated then there is no proper perception of things that are in one's way and Prana flies from its even path into a bad road; then it will stagger from its proper road like an animal hit by, and reeling under the wound of an arrow. Through such an agitation Prana instead of pervading the whole body steadily and equally will vibrate everywhere at an unequal rate. Thereby the Nadis will not maintain a steady position (like electric wires, but will quiver). Then to the body which is the receptacle of food digested partially or completely, the Nadis are simply death, through the fluctuation of the Pranas. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. **—Yoga-Vasishta.**

Now harken to what is taught regarding the path of Yoga which enables one to master Kundalini-Sakti. If through the practice of Puraka, the aforesaid Kundalini-Sakti is replenished and caused to shine with a resplendent light, then the body acquires the stability of Mt. Meru and becomes strong. Then if the intelligence pervading this body which is filled with Prana through inspiration takes an upward course it will make that body become 'a walker of the skies.' With the agility of a serpent, Kundalini-Sakti will rise up erect like a plantain-stalk. Having drawn into itself from on high all the Nadis that bind up the body like strings, it will cause them to inflate from below, as does a bladder although immersed in water. Thus, through intense practice of Yoga, the Yogis rise up in the air, and roam therein, (though connected with the body). If this Kundalini-Sakti gets into Sushumna, going up the Brahmarandhra, and having reached a distance of twelve digits

Resting upon the Serpent ever teeming with pleasures, beautiful in the happy distribution of its various parts, like unto a heavenly abode, shines yonder brightly the town of Vidyanagara, purified on all sides by the waves of the Tunga.—*Kalanidhi V. 26. By Pandit Mangesh Ramkrishna-Telang.*

If mind is controlled, what then on this Earth is beyond one's accomplishment.—*Varaha-Upanishad of Krishna-Yajur-Veda.*

The animal system never generates or produces vital force, or animal heat, in any other sense than to extract and distribute what is already in existence.

For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.—*Laws of Manu, Ch. 6.*

Prana is the conscious being. There is no consciousness when the breath is stopped temporarily or permanently. But it is not conscious in deep sleep, you say. This is so, as it is not in conjunction with the senses. But if the Prana is the soul, the senses cannot drop, when prana is conscious. The Soul really cognizes everything by controlling the prana.—*Sivajnana Siddhiyar of Arul Nandi Siva Acharya Sutra, 3, V. 4.*

The Kundalini is situated stretching itself from the sacral plexus to the plexus at the navel. It is of a special form, extending itself like a serpent, biting its own tail, up to the navel. It is able to create, as well as undo, the things of the world; that is, it will either kill man or will give him power if properly controlled. —*Narrainaswamy Iyer, Pandit.*

The Kundalini of the Tantriks has been taken by the whole world as an emblem of divine wisdom.—*K. C. Bernard.*

(from the nose), stays there for forty-eight minutes after performing Rechaka, by which the action of all Nadis are arrested, then the person is able to see all 'walkers of the skies.' If the immovable Prana is rendered steady for a long time, flowing to a distance of twelve digits from the face through the practice of Rechaka, then entry into other bodies can be effected.

—Yoga-Vasishta.

The fluctuation of Prana can be arrested, O Rama of the color of the clouds, through the steady practice of Pranayama such as Puraka and others in this body, done in a solitary place and with a cheerful heart and through the meditation on the wisdom within. Excessive meditation is to be made upon the true nature of the sound uttered at the end of OM, then Prana will be arrested. If the tip of the tongue be reversed and raised up to uvula, thereby making the air go up the gullet, then will the Prana be checked. **—Yoga-Vasishta.**

Divide a filament of the lotus stalk into a thousand parts and you will find these Vayus more subtle than that. Hence it is difficult for me to treat of the nature of these Vayus (and their vibrations). Of these Prana does ceaselessly vibrate in this body with an upward motion both externally and internally; while Apana, having the same fluctuating tendency, vibrates both externally and internally to the body, having a downward motion. It will be beneficial if the Prana exhaled (to the extent of sixteen digits) is inhaled to the same extent. Those who have brought to experience this (the equalization of Prana in exhalation and inhalation) will enjoy infinite bliss. We hear about the characteristics of Pranas. The inhalation, to the length of twelve digits, of the Prana which has been exhaled is called the (internal) Puraka, when Apana Vayu re-enters the body from the outside without any effort. When Apana Vayu ceases to manifest itself and Prana becomes absorbed in the heart, then the time occupied in such a state is the internal Kumbhaka (cessation of the breath). O Rama, versed in all Vedas! Yogis are able to experience all these. When Prana in the Akasa of the heart manifests itself externally (to the heart within) in diverse aspects without any affliction to the mind, then it is called (the internal) Rechaka (exhalation). When the externally fluctuating Prana enters the nose and stops there at its tip, then it is called the external Puraka; but if passing from the tip of the full-blown nose, it goes down twelve digits, then it is also called the external Puraka. When Prana goes arrested without and Apana within, then it is called the external Kumbhaka. When the shining Apana Vayu takes an upward bent within, then it is styled the external Rechaka. All these practices lead to Moksha: therefore they should ever be meditated upon. Those who have understood and practiced well all the external and internal Kumbhakas will never afterward be reborn.

—Yoga-Vasishta.

Knowing the birth, the coming, the staying, and the five-fold sovereignty of Prana and its stay in the body, one attains immortality.—*Prasnaupanishad, V. 3-12.*

Prana is of the color of a blood red gem; Apana, green; Udana, color of lightning; Ayana, color of cow's milk; Samana, blue; Naga, golden color; Kurma, white; Krikara, black as soot; Devadatta, white, etc.

In the book on Svara (which is the current of the life wave, the Great Breath), where the length of the breath is said to vary according to the prevailing tattva, it is calculated that the breath is respectively 12, 16, 48, and 50 finger breadths long, according as the tattva is prithivi, apas, tejas, vayu, or akasha—this again externally as well as internally.

The function of prana is respiration, of apana excretion; one brings in, the other throws out.

When Hamsa (expiration and inspiration) enters Sushumna from below upwards; when Prana wanders in Sushumna from within at the site of genital organ; when Prana (air) becomes motionless in Sushumna, to the steady-minded; when the Sun and Moon, entering Sushumna, become merged or subsided; when all that feeds mind dies in Sushumna; when the Yogi sits unshaken in Sushumna, even for a second; when the Yogi gets dissolved in Sushumna as salt in water; . . . all the knots are dissolved, all the doubts are cleared, and the Yogi attains the highest end (Moksha).

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The Agrouchada, now nearly four thousand years old, is still in use as a text book among Viracharins or Seventh Degree Student-Initiates. Its special value lies in the invocation formularies and mantra.—*Paul Marcelin-Delmar.*

This Tantra was written 700 B. C.



Through the offices of the present American Primate the Tantrik Order has done more for Sanskrit literature in the U. S. than all other institutions combined. —*Khalil Khouri, Effendi,* Seven Years Professor of Arabic Language and Literature, Alliance Israelite Universelle and Lazarist's College, Damascus, Syria.

Among the innumerable volumes of Sanskrit literature there is to be found only one original work on Ethics and that is the Pancha-Tantra.—*Ward's Hindoos, or History, Literature, and Mythology of Hindoos, Vol. 2, P. 411.*

The works herein enumerated are of seven classes: they pertain to the work of the respective degrees. The English translations of these texts complete are to be found in the Cabinets of the Order, in the four jurisdictions of the United States.

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Vastu-Tantra
Siddhagatika
Purusha-Tantra
Tantra-Sara
Tantrayana
Kularnava
Pancakrama
Syama-rahasya
Sammohana Tantra
Yoga-Tantra-Upanishad of Krishna-Yajur-Veda.

Nhut Bidya
Vala Vilasha
Padma
Kapila Gita
Anuttarayoga
Durga-Mahattwa
Mundamala
Tara
Nirvana
Sarva-saran
Bira
Satwata-Tantra
Tantra-garbha
Sakti-Tantra
Hriyada
Kali-Tantra
Samputodbhava
Kalika-Tantra
Tantra-sadbhava
Gautama-Tantra
Tantra of Sambuta
Ananda Tantra
Sivasahasramamakathana
Nisrasara Tantra
Tantra-loka
Tantra-tika
Tantra-vartika
Jnana Sankalini
Jharan Mantra
Trilokyavijaya
Siva Rahasya
Rakta Yamari
Khyana
Ka-Tantra
Cudamani

The Satwata Tantra is an important one, only a small portion of which is procurable by the world.

The list of Tantras (comprising the Fifth-Veda) will be continued in Vol. V., No. 2.



तन्त्र

THE SOUL AND SATAN

Beware lest thy body become thy grave and thy prison—instead of thy winged abode and palace of joy.

For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man;

And there is no passion or power, or pleasure or pain, or created thing whatsoever, which is not ultimately for man and for his use—or of which he need be afraid, or ashamed.

The ascetics and self-indulgent divide things into good and evil—as it were to throw away the evil—

But things cannot be divided into good and evil, but all are good as soon as they are brought into subjection.

And seest thou not that except for Death thou couldst never overcome Death—

For since by being a slave to things of sense thou hast clothed thyself with a body of which thou art not master, thou wert condemned to a living tomb were that body not to be destroyed.

But now through pain and suffering out of this tomb shalt thou come; and through the experience thou hast acquired shalt build thyself a new and better body;

And so on many times, till thou spreadest wings and hast all powers, diabolic and angelic, concentred in thy flesh.

And so at last I saw Satan appear before me—magnificent—fully formed.

Feet first, with shining limbs, he glanced down from among the bushes,

And stood there erect, dark-skinned, with nostrils dilated with passion—

(In the burning intolerable sunlight he stood, and I in the shade of the bushes)—

Fierce and scathing the effulgence of his eyes, and scornful of dreams and dreamers—(he touched a rock hard by and it split with a sound like thunder)—

Fierce the magnetic influence of his dusky flesh; his great foot, well-formed, was planted firm in the sand—with spreading toes—

'Come out,' he said with a taunt, 'Art thou afraid to meet me?'

And I answered not, but, sprang upon him and smote him.

And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame;

And I was glad, for my body lay there dead; and I sprang upon him again with another body;

And he turned upon me, and smote me a thousand times and slew that body;

Respect the conscience of others and never impose on them, even the truth. Break not forcibly the yoke of slaves who love their yoke. Be devoted always, never too zealous. If souls rejoice in their folly, it is cruel to deprive them of it without restoring their reason. We must have patience; we must leave the faquir to his chains, and the old world to its idols; waiting till all this shall end of itself. Lose not time in denouncing the darkness with vain discourses; make the light shine, but let it not be the light of a consuming torch. Overthrow, henceforth, neither the statutes of Jupiter, nor of St. Nicholas, even when an imbecile people attempt to adore St. Nicholas. Philosophers, respect relics, if you wish not your books to be burned. The light shines for all men coming into the world; but all have the right to open or shut their eyes as may please them. —*Dogme et Ritual de la Haute Magic.*

Even shouldst thou be the most sinful of all sinful (men), thou shalt, by the raft of knowledge of thy Atman (self), cross over the whole ocean of Sin.—*Bhagavad Gita, Ch. I.,* 36.

And I was glad and sprang upon him again with another body—

And with another, and another, and again another;

And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;

And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.

Then he ceased, and said, 'I LOVE THEE.'

And lo! his form changed, and he leaned backward and drew me upon him.

And bore me up into the air and floated me over the topmost trees and the ocean, and round the curve of the earth under the moon.—'Till we stood again in Paradise.'
—EDWARD CARPENTER.



"And yet the thing that most is your desire, you do misseek."

While you do not know life, how can you know about death?—*Confucian An., Seen Tsin, Ch. XI.*

The distance between God and man is not greater now than it seemed in olden times.



तन्त्र

(Saktacharins, Kaulacharins, Vamacharins). Kashmiracharins, Dibyacharins, Pasvacharins, Dakshinacharins, Viracharins, Vajracharins:—Brothers of India! nothing but Tantra will guard us against ennui and stagnation and render us immune to the strife and power of the world.—*Paul Marcelin-Delmar.*



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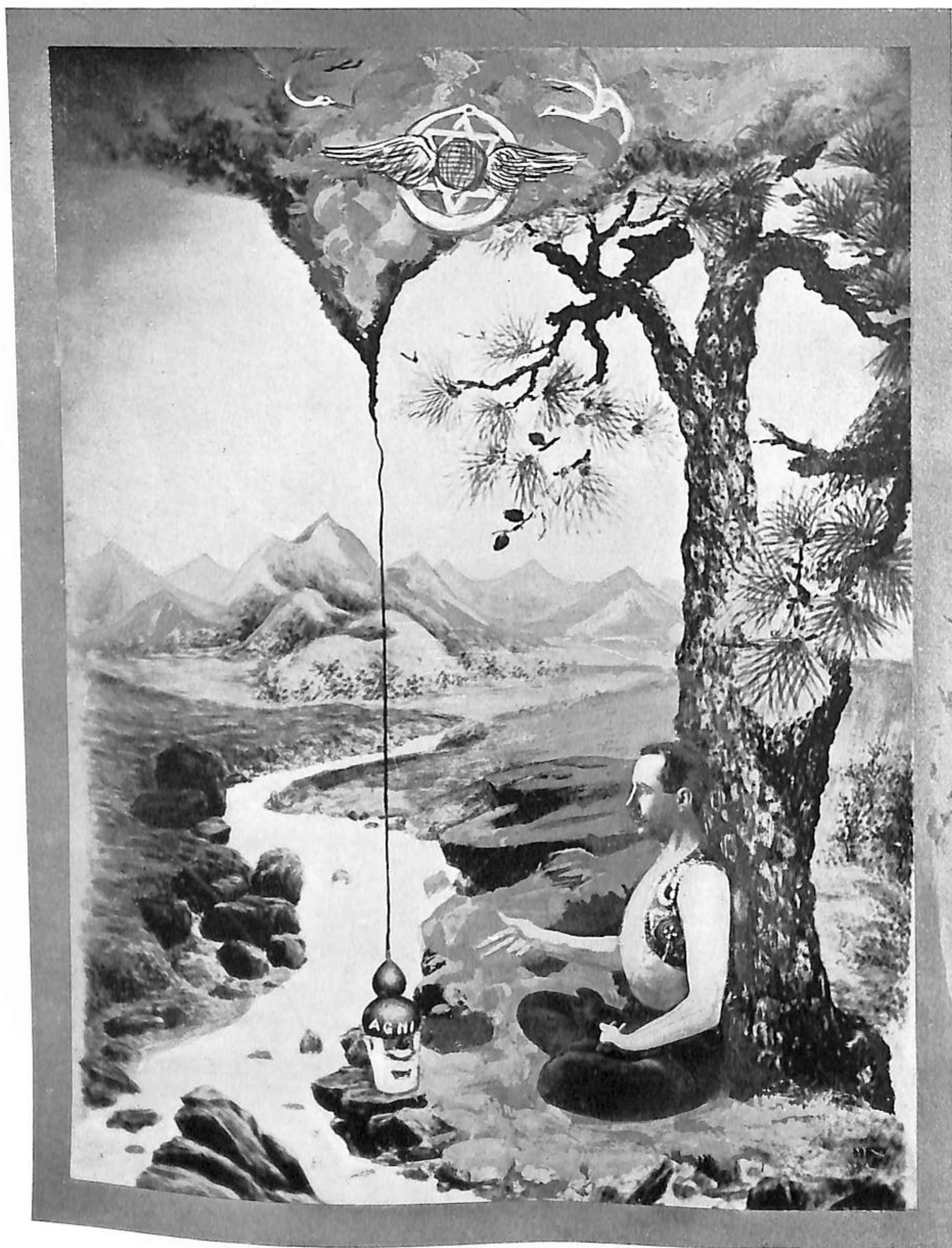
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In Kali Yuga Tantra Must be the Guide

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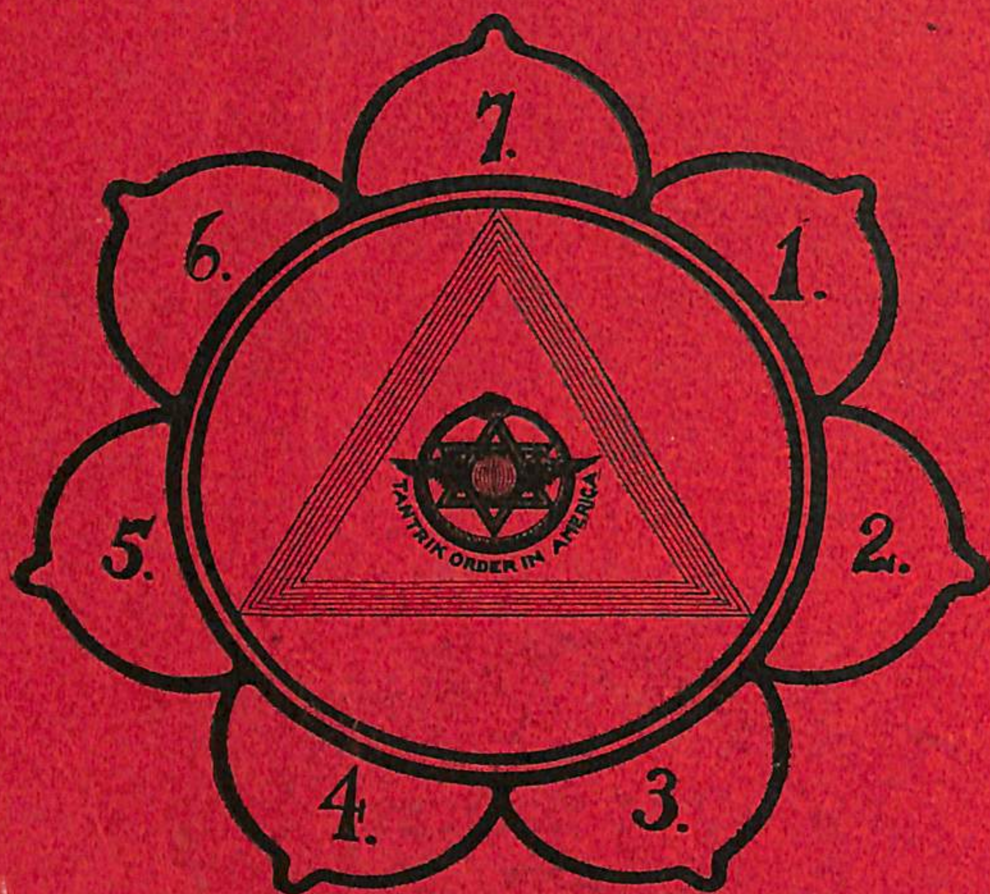
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